that is, *antimony;* but Dr. *Shaw* tells us, (*Travels.* p. 229.) it is a rich *lead ore*, which, according to the description of naturalists, looks very much like antimony. Those that are unacquainted with that substance may form a tolerable idea of it, by being told it is not very unlike the black-lead of which pencils are made, that are in every body's hands.

Pietro Della Valle, giving a description of his wife, an Assyrian lady, born in Mesopotamia, and educated at Bagdad, whom he married in that country, says, (*Viaggi*, tom. i. lettera 17.) "her eye-lashes, which are long, and, according to the custom of the East, dressed with stibium, as we often read in the holy scriptures of the Hebrew women of old, (*Ezek.* xxiii. 40.) and in *Xenophon*, of Astyages, the grandfather of Cyrus, and of the Medes of that time, (*Cyropæd.* lib. i.) give a dark, and at the same time majestic shade to the eyes." "Great eyes," says SANDYS, (*Trav.* p. 67.) speaking of the Turkish women, "they have in principal repute; and of those the blacker they be the more amiable; insomuch that they put between the eye-lids and the eye a certain black powder, with a fine long pencil, made of a mineral, brought from the kingdom of Fez, and called *alchole*, which by the not disagreeable staining of the lids doth better set forth the whiteness of the eye; and though it be troublesome for a time, yet it comforteth the sight, and repelleth ill humours."

Dr. *Shaw* furnishes us with the following remarks on this subject. "But none of these ladies take themselves to be completely dressed, till they have tinged the hair and edges of their eye-lids with the powder of lead-ore. Now as this operation is performed by dipping first into the powder a small wooden bodkin of the thickness of a quill, and then drawing it afterwards, through the eye-lids, over the ball of the eye, we shall have a lively image of what the prophet (*Jer.* iv. 30.)

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may be supposed to mean by *rending the eyes with painting*. The sooty colour, which is in this manner communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions. The practice of it, no doubt, is of great antiquity; for besides the instance already taken notice of, we find that when Jezebel is said, (2 *Kings* ix. 30.) *to have painted her face*, the original words are, *she adjusted her eyes with the powder of lead ore*." (*Trav.* p. 294. fol. edit.)

This practice still maintains its influence in various parts of the world. Numerous instances of it occur in modern voyages and travels. A single extract will be sufficient to demonstrate its present existence. Captain SYMES says, that "the Birmans, both men and women, colour their teeth, their eye-lashes, and the edges of their eye-lids, with black. This custom is not confined to the Birmans, particularly the operation of colouring the eye-lashes: the women of Hindostan and Persia commonly practise it. They deem it beneficial as well as becoming. The collyrium they use is called surma, the Persian name of antimony." (*Embassy to Ava*, vol. ii. p. 235.)

Mr. *Harmer* (vol. ii. p. 406.) is of opinion that the expression used by Jacob in blessing Judah—that *his eyes shall be red with wine*, (*Gen.* xlix. 12.) is to be explained by this usage. He observes that "the original word occurs but twice in the scriptures; in both places it evidently expresses a consequence of drinking wine; but in one it signifies an agreeable, and in the other a reproachful effect of it. (*Gen.* xlix. 12. *Prov.* xxiii. 29.) I do not know that redness of the eyes, strictly speaking, is occasioned by drinking; that arises from other causes. If we change the expression a little, and, instead of redness of the eyes, read redness of the countenance, as some commentators are disposed to do, it is certain such an effect is produced by the drinking of wine; but it is

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however another word that expresses redness in general, that expresses ruddiness of complexion in particular. (See 1 *Sam.* xvi. 12. and 1 *Sam.* xvii. 42.) Nor did the LXX. understand the word to signify redness, but a kind of blackness, for so they translate *Prov.* xxiii. 29. whose eyes are πελιδνοι, a word which expresses the colour which arises from bruising the flesh, and which is marked out in English by two words joined together—*black* and *blue*. The Syriac and Arabic are said to translate it in the same manner; *(Poli. Syn. in loc.)* and is it not more natural to explain it in this passage, which speaks of woe, of sorrow, of wounds, after this manner, than of a red face? If the word is understood in this sense in this passage of the *Proverbs*, it cannot be agreeable to give it, unnecessarily, another sense, when we read the predictions of Jacob; and it is certain there is no difficulty in understanding it of blackness of the eyes there." The sense of the prediction may therefore be, *his eyes shall be blackened with wine;* enlivened, that is, by wine, as if blackened by lead ore. Agreeably to this, though not with the same precision, the LXX. make use of a term in translating the word in this place, which signifies the joyousness of the eyes, as do also many of the fathers. (Vide *Scolia in Sac. Bib. Græc ex vers.* 70. *inter. Lond.* 1653.)

No. 279.—ix. 8. *Their tongue is as an arrow shot out.*] Arrows were formerly much used by different nations for various purposes. In war, they were a very destructive weapon, especially when they were poisoned, according to the custom of some people. In the chase also they were effectual in overcoming wild beasts, and killing such animals as they were aimed at. Since the invention of other methods of assault they have been less used, and certainly but little known, as they have been in a measure laid aside; but while it was so common to em-

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ploy them in the field and the forest, it is not at all surprizing that metaphors should be found, alluding to their nature and effects. We accordingly find the *bitter words* of the wicked are called their *arrows*, (*Ps.* lxiv. 3.) and that *their teeth are spears and arrows*, (*Ps.* lvii. 4.); and also, that *a man that beareth false witness against his neighbour, is a sharp arrow*, (*Prov.* xxv. 18.) But it appears also that there is a literal meaning in these comparisons, which suppose a connection between the mouth and the arrow. The circumstance related by Mr. *Mungo Park*, in the following extract, might possibly have its parallel in the conduct of the ancients; and if it had, clearly accounts for such figures as have been referred to: "Each of the negroes took from his quiver a handful of arrows, and putting two between his teeth, and one in his bow, waved to us with his hand to keep at a distance." (*Travels in Africa*, p. 99.)

No. 280.—xiv. 4. *Because the ground is chapt, for there was no rain in the earth.*] *Chardin* says, "the lands of the East, which the great dryness there causes to crack, are the ground of this figure, which is certainly extremely beautiful; for these dry lands have chinks too deep for a person to see to the bottom of. This may be observed in the Indies more than any where, a little before the rains fall, and wherever the lands are rich and hard." The prophet's speaking of ploughmen, shews that he refers to the autumnal state of those countries; and if the cracks are so deep from the common dryness of their summers, what must they be when the rains are withheld beyond the usual time, which is the case here alluded to?

HARMER, vol. ii. p. 208.

281.—xv. 18. *Wilt thou be altogether unto me as a liar, and as waters that fail?*] Mr. *Harmer*, (vol. i.

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p. 483.) proposes it as a query, whether in these words the prophet does not allude to a phænomenon mentioned by *Chardin*. "There is a splendour, or vapour," he says, "in the plains of the desert, formed by the repercussion of the rays of the sun from the sand, that appears like a vast lake. Travellers of the desert, afflicted with thirst, are drawn on by such appearances, but coming near, find themselves mistaken; it seems to draw back as they advance, or quite vanishes. 2. *Curtius* takes notice of it in speaking of Alexander the Great in Susiana." It must however be left to the determination of the judicious reader, whether this observation is applicable to the passage now cited.

No. 282.—xvi. 6. *Neither shall men lament for them, nor cut themselves, nor make themselves bald for them.*] Cutting the flesh was designed to express grief. The practice was very general. The Jews adopted it, *Jer.* xlviii. 37. It has also been observed in modern times, and at Otaheite, with circumstances remarkably similar to those alluded to by Jeremiah in this passage. There the women wound the crown of their head under the hair, with a shark's tooth. Cutting off the hair is still more general. This they throw on the bier of the dead.

No. 283.—xvi. 8. *Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.*] To make a *funeral feast* was anciently a method of honouring the dead, and is still continued in the East. *Chardin* says, "the oriental christians still make banquets of this kind, by a custom derived from the Jews; and I have been many times present at them among the Armenians in Persia." The seventh verse speaks of those provisions which used to be sent to the house of the deceased, and of those healths which were drank

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to the survivors of the family, wishing that the dead may have been the victim for the sins of the family. The same, with respect to eating, is practised among the Moors. Thus the *bread of men*, (*Ezek.* xxiv. 17.) signifies the bread that the neighbours, relations, and friends, sent to mourners. HARMER, vol. ii. p. 137.

No. 284.—xvii. 13. *They that depart from me shall be written in the earth.*] *Peter della Valle* observed a method of writing short-lived memorandums in India, which he thus describes. "I beheld children writing their lessons with their fingers on the ground, the pavement being for that purpose strewed all over with very fine sand. When the pavement was full, they put the writing out, and, if need were, strewed new sand from a little heap they had before them, wherewith to write farther." p. 40. One would be tempted to think, says Mr. *Harmer*, (vol. ii. p. 168, *note*,) the prophet Jeremiah had this way of writing in view, when he says of them that depart from God, *they shall be written in the earth*. Certainly it means, in general, soon to be blotted out and forgotten, as is apparent from *Psalm* lxix. 28. *Ezek.* xiii. 9.

No. 285.—xviii. 3. *Then I went down to the potter's house, and behold he wrought a work on the wheels.*] The original word means *stones* rather than *wheels*. Dr. *Blayney*, in a note on this passage, says, "the appellation will appear very proper, if we consider this machine as consisting of a pair of circular stones, placed one upon another like mill-stones, of which the lower was immoveable, but the upper one turned upon the foot of a spindle, or axis, and had motion communicated to it by the feet of the potter sitting at his work, as may be learned from *Ecclus.* xxxviii. 29. Upon the top of this upper stone, which was flat, the clay was

placed, which the potter, having given the stone the due velocity, formed into shape with his hands."

No. 286.—xxii. 14. *I will build me a wide house, and large chambers.*] Marg. *through aired.* Several ways of cooling their rooms obtained in Egypt. In some instances it is effected by openings at the top, which let the fresh air in. They make their halls large and lofty, with a dome at the top, which toward the north has several open windows. These are so constructed as to throw the north wind down into the rooms, and effectually to cool them. Other contrivances are adopted to have a thorough circulation of air. Their rooms were ceiled with wood, and were sometimes painted and gilt: to these circumstances the words of the prophet refer. *(Judges* iii. 20.) HARMER, vol. i. p. 164.

No. 287.—xxv. 10. *The sound of the mill-stones.*] "In the East they grind their corn at break of day. When one goes out in a morning, he hears every where the noise of the mill, and this noise often awakens people." *(Chardin.)* He supposes also that songs are made use of when they are grinding. It is very possible then, that when the sacred writers speak of the noise of the mill-stones, they may mean the noise of the songs of those who worked them. This earliness of grinding makes the going of Rechab and Baanah to fetch wheat the day before from the palace, to be distributed to the soldiers under them, very natural. (2 *Sam.* iv. 2—7.) They are female slaves who are generally employed at these hand-mills. It is extremely laborious, and esteemed the lowest employment in the house. (*Harmer*, vol. i. p. 250.) Mr. *Park* observed this custom in the interior parts of Africa, when he was invited into a hut by some female natives, in order to shelter him from the inclemency of a very rainy night. While thus em-

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ployed, one of the females sung a song, the rest joining in a sort of chorus.

No. 288.—xxv. 10. *The light of the candle.*] The houses of Egypt are never without lights. *Maillet* assures us, (Lett. ix. p. 10.) they burn lamps not only all the night long, but in all the inhabited apartments of an house; and that the custom is so well established, that the poorest people would rather retrench part of their food than neglect it. This remark will elucidate several passages of scripture. In the words above referred to, *Jeremiah* makes the taking away of the light of the *candle* and total destruction the same thing. *Job* describes the destruction of a family amongst the Arabs, and the rendering one of their habitations desolate, after the same manner: *How oft is the candle of the wicked put out, and how oft cometh their destruction upon them!* (*Job* xxi. 17. xviii. 5.) On the other hand, when God promises to give David a lamp always in Jerusalem, (1 *Kings* xi. 36.) considered in this point of view, it is an assurance that his house should never become desolate.

No. 289.—xxv. 16. *And they shall drink, and be moved, and be mad.*] This is an allusion to those intoxicating draughts which used to be given to malefactors just before their execution, to take away their senses. Immediately before the execution began, says the *Talmud*, they gave the condemned a quantity of frankincense in a cup of wine, to stupify him, and render him insensible of his pain. The compassionate ladies of Jerusalem generally provided this draught at their own cost. The foundation of this custom was the command of Solomon, *Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts.* (*Prov.* xxxi. 6.) Lewis's *Origines Heb.* vol. i. p. 72.

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No. 290.—xxxi. 19. *I smote upon my thigh.*] In deep mourning it appears to have been one method by which the Jews expressed their sorrow, to smite upon the thigh. This is mentioned as an accompanying circumstance of the repentance of Ephraim. In this manner also was Ezekiel commanded to act, to express that sorrow which should be produced by the divine threatenings against Israel. (*Ezek.* xxi. 12.) The practice was adopted and retained by the Greeks. *Homer* describes his heroes as using this circumstance of grief among others.

——καὶ ὦ πεπλήγετο μηρὼ. Il. μ'. ver. 162.

So in *Xenophon* (*Cyrop.* 7.) the brave Cyrus smites his thigh upon receiving the news of the death of his generous friend Abradatas.

No. 291.—xxxii. 11. *So I took the evidence of the purchase, both that which was sealed, according to the law and custom, and that which was open.*] It has greatly perplexed commentators to find out the utility of the *double* evidences of Jeremiah's purchase; possibly the account given of modern practice may illustrate the affair. "After a contract is made, it is kept by the party himself, not the notary; and they cause a copy to be made, signed by the notary alone, which is shewn upon proper occasions, and never exhibit the other." According to this account, the two books were the same, the one sealed up with solemnity, and not to be used on common occasions, the other open, and to be used at pleasure. HARMER, vol. ii. p. 277.

No. 292.—xxxiii. 13. *The flocks shall pass again under the hands of him that telleth them.*] The revenues of princes in the East are paid in the fruits and productions of the earth. There are no other taxes upon the peasants. (*Chardin.*) The twelve officers of Solomon,

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mentioned 1 *Kings* iv. 7—19, are to be considered as his general receivers. They furnished food for all that belonged to the king; and the having provisions for themselves and attendants seems to have been, in those times of simplicity, all the ordinary gratification his ministers of state, as well as his meaner servants, received. Silver, gold, horses, armour, precious vestments, and other things of value, came to him from other quarters; partly a kind of tribute from the surrounding princes, (1 *Kings* x. 15—25.) partly from the merchants, whom he suffered to pass through his country to and from Egypt and elsewhere, (ver. 15.) partly from his own commerce by the Red Sea. (ver. 22.) The horses and armour he seems to have distributed among the most populous towns, which were to find horsemen, and people to drive chariots, to such a number, when called for; and out of the silver and other precious things that came to him, he made presents upon extraordinary occasions to those that distinguished themselves in his service. (1 *Kings* x. 26, 27.)

Sir J. Chardin supposes *the telling of the flocks* was for the purpose of paying tribute, it being the custom in the East to count the flocks, in order to take the third of the increase and young ones for the king.

HARMER, vol. ii. p. 284.

No. 293.—xxxiv. 5. *So shall they burn odours for thee.*] It was customary among the Jews, at the funeral of their kings, especially of those whose memory they honoured, to prepare *a bed of spices*, as it is called, 2 *Chron.* xvi. 14, which they made a perfume of by burning them, and therein to deposit the body of the deceased prince.

No. 294.—xxxiv. 18. *They cut the calf in twain and passed between the parts thereof.*] It was a customary thing to cut the victim (which was to be offered as a

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sacrifice upon the occasion) into two parts, and so placeing each half upon two different altars, to cause those who contracted the covenant to pass between both. (*Gen.* xv. 9, 10, 17.) This rite was practised both by believers and heathens at their solemn leagues; at first doubtless with a view to the great sacrifice, who was to purge our sins in his own blood; and the offering of these sacrifices, and passing between the parts of the divided victim, was symbolically staking their hopes of purification and salvation on their performance of the conditions on which it was offered.

This remarkable practice may be clearly traced in the Greek and Latin writers. HOMER has the following expression:

Ορχια πιςὰ ταμόντες. Iliad ii. ver. 124.

Having cut faithful oaths; Eustathius explains the passage by saying, they were oaths relating to important matters, and were made by the division of the victim. See also *Virgil*, Æn. viii. ver. 640.

The editor of the fragments supplementary to Calmet (No. 129.) is of opinion that what is yet practised of this ceremony may elucidate that passage in *Isaiah* xxviii. 15. *We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falshood have we hid ourselves. q. d.* We have cut off a covenant sacrifice, a purification offering with death, and with the grave we have settled, so that the scourge shall not injure us. May not such a custom have been the origin of the following superstition related by PITTS? "If they (the Algerine corsairs) at any time happen to be in a very great strait or distress, as being chased, or in a storm, they will gather money, light up candles in remembrance of some dead marrabot (saint) or other, calling upon

him with heavy sighs and groans. If they find no succour from their before-mentioned rites and superstitions, but that the danger rather increases, then they go to sacrificing a sheep, (or two or three upon occasion, as they think needful) which is done after this manner: having cut off the head with a knife, they immediately take out the entrails, and throw them and the head over-board; and then, with all the speed they can (without skinning) they cut the body into two parts by the middle, and throw one part over the right side of the ship, and the other over the left, into the sea, as a kind of propitiation. Thus those blind infidels apply themselves to imaginary intercessors, instead of the living and true God." (*Travels*, p. 18.) In the case here referred to, the ship passes between the parts thus thrown on each side of it. This behaviour of the Algerines may be taken as a pretty accurate counterpart to that of making *a covenant with death*, and with imminent danger of destruction, by appeasing the angry gods.

Festivities always accompanied the ceremonies attending oaths. Isaac and Abimelech feasted at making their covenant, *Gen.* xxvi. 30. *and he made them a feast, and they did eat and drink.* Gen. xxxi. 54. *Jacob offered sacrifice upon the mount, and called his brethren to eat bread.* This practice was also usual amongst the heathen nations.

No. 295.—xxxvi. 22. *Now the king sat in the winter-house, in the ninth month, and there was a fire on the hearth burning before him.*] In all probability the word translated *hearth* means a kind of brasier, or portable machine, to keep fuel together for burning, such as are still used in the East to keep their rooms warm in winter. Such contrivances were in use among the ancient Greeks, and are called by *Homer* Λαμπτηρες,

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Odyss. xix. lin. 63, 64. where he says that Penelope's maids "threw the embers out of the brasiers upon the floor, and then heaped fresh wood on them to afford both light and warmth." (Comp. *Odyss.* xviii. lin. 306—310, 342.) The modern Greeks imitate their ancestors. "There are no chimneys," says Mons. de Guys, "in the Greek houses. A brasier is placed in the middle of the room, that those who are not sufficiently warmed at a distance may more conveniently draw near it. This is a very ancient custom all over the East. The Romans had no other, and the Turks adhere to it. This brasier, called Αμπτηρ, says Hesychius, quoted by Madame D'Acier, was placed in the middle of the chamber, on which they burnt wood to heat the room, and torches to light it. It stood on a tripod, as at present. Lamps were not used till a long time after." (PARKHURST's *Heb. Lex.* p. 12. 3d edit.)

No. 296.—xxxvii. 15. *Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe, for they had made that the prison.*] "The eastern prisons are not public buildings erected for that purpose, but a part of the house in which their criminal judges dwell. As the governor and provost of a town, or the captain of the watch, imprison such as are accused, in their own houses, they set apart a canton of them for that purpose, when they are put into these offices, and choose for the jailor the most proper person they can find of their domestics." *(Chardin.)* Here the prisoners were treated according to the will of the jailor, with greater or less severity, according as they were able by presents to purchase his favour. When, through the vindictive spirit of their prosecutors, large gifts were made by them to the keeper of the prison, to induce him to adopt harsh measures with the prisoners, their sufferings were

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often extremely great. These circumstances place in a strong light those passages which speak of the *sighing* of the prisoner, and its coming before God.

HARMER, vol. ii. p. 273.

No. 297.—xliv. 17. *To pour out drink offerings to the queen of heaven.*] *Chardin* says, that it is the custom in Mingrelia and Georgia, and some other eastern countries, for people, before they begin a feast, to go out abroad, and with eyes turned to heaven to pour out a cup of wine on the ground. From the Ethiopic version it is probable that the same custom prevailed in Ethiopia. This may be considered as a picture of what the idolatrous Israelites did when they poured out drink offerings to the queen of heaven: what Jacob did more purely in the patriarchal times, when he poured out a drink offering on the pillar he set up, (*Gen.* xxxv. 14.) but it does not follow that any thing of this sort was done in their common feasts. The modern Jews, when they annually celebrate the deliverance of their forefathers in Egypt, take a cup of salvation, and call upon the name of the Lord, singing a portion of the book of Psalms; but they drink the wine, and do not pour it upon the ground; nor do they practise this effusion of wine in their more common feasts. BUXTORFII *Syn. Jud.* cap. 12.

HARMER, vol. i. p. 391.

No. 298.—xlviii. 11. *Emptied from vessel to vessel.*] From a remark of the *Abbé Mariti*, it appears to be an usual practice in Cyprus to change the vessels in which their wine is kept. This is done to improve it. He says, (*Travels*, vol. i. p. 227.) "these wines are generally sold on the spot, at the rate of so much per load. Each load contains sixteen jars, and each jar five bottles Florence measure. When the wine is brought from the country to town, it must be put into casks, in which

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there are dregs, and it is to be remarked that nothing tends more to bring it to perfection, than to draw it off into another vessel, provided this is not done until a year after it has been put into the casks."

Chardin says, " they frequently pour wine from vessel to vessel in the East; for when they begin one, they are obliged immediately to empty it into smaller vessels, or into bottles, or it would grow sour."

HARMER, vol. i. p. 392.

No. 299.—xlviii. 28. *Like the dove that maketh her nest in the sides of the hole's mouth.*] Where art intervenes not, pigeons build in those hollow places nature provides for them. A certain city in Africa is called Hamam-et, from the wild pigeons that copiously breed in the adjoining cliffs; and in a curious paper relating to Mount Ætna *(Phil. Trans.* vol. lx.) which mentions a number of subterraneous caverns there, one is noticed as being called by the peasants, la Spelonca della Palomba, from the wild pigeons building their nests therein. *(Sol. Song* ii. 14.) Though Ætna is a burning mountain, yet the cold in these caverns is excessive: this shews that pigeons delight in cool retreats, and explains the reason why they resort to mountains which are known to be very cold even in those hot countries. The words of the Psalmist, *flee as a bird to your mountain*, without doubt refer to the flying of doves thither when frightened by the fowler. Dove-houses, however, are very common in the east. Of Kefteen, a large village. *Maundrell* (p. 3.) says, there are more dove cotes than other houses. In the southern part of Egypt, the tops of their habitations are always terminated by a pigeon house. *Isaiah* lx. 8. HARMER, vol. i. p. 222.

No. 300.—xlix. 8. *Dwell deep.*] When the Arabs have drawn upon themselves the resentment of the

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more fixed inhabitants of those countries, and think themselves unable to stand against them, they withdraw into the depths of the great wilderness, where none can follow them. (*Diodorus Siculus*, lib. xix. p. 722. *Niebuhr*, vol. ii. p. 199.) Thus also very expressly *M. Savary*; (tom ii. p. 8.) "always on their guard against tyranny, on the least discontent that is given them, they pack up their tents, load their camels with them, ravage the flat country, and, loaded with plunder, *plunge* into the burning sands, whither none can pursue them, and where they alone can dwell." Is it not then most probable that the *dwelling deep*, mentioned in these words, means their plunging far into the deserts, rather than going into deep caves and dens, as has been most commonly supposed? This explanation is also strongly confirmed by verse 30, *Flee, get you far off, dwell deep.*

HARMER, vol. i. p. 101.

No. 301.—li. 44. *The wall of Babylon shall fall.*] "We are astonished at the accounts which ancient historians of the best credit give, of the immense extent, height, and thickness of the walls of Nineveh and Babylon; nor are we less astonished when we are assured, by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works are now to be found. Our wonder will, I think, be moderated in both respects, if we consider the fabric of these celebrated walls, and the nature of the materials of which they consisted. Buildings in the East have always been, and are to this day, made of earth or clay mixed or beat up with straw, to make the parts cohere, and dried only in the sun. This is their method of making bricks. The walls of the city were built of the earth dug out on the spot, and dried upon the place; by which means both the ditch and the wall were at once formed, the former furnishing materials

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for the latter. That the walls of Babylon were of this kind is well known; and *Berosus* expressly says, (*apud Joseph. Antiq.* 11.) that Nebuchadnezzar added three new walls both to the old and new city, partly of brick and bitumen and partly of brick alone. A wall of this sort must have a great thickness in proportion to its height, otherwise it cannot stand. The thickness of the walls of Babylon is said to have been one fourth of their height, which seems to have been no more than was absolutely necessary. *Maundrell*, speaking of the garden walls of Damascus, says, "they are of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick;" and afterward speaking of the walls of the houses, says, "from this dirty way of building they have this amongst other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire," (p. 124.) When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences, namely, that in no long course of ages it must be totally destroyed by the heavy rains, and at length washed away, and reduced to its original earth." *Bp.* Lowth's *note on Isaiah* xiii. 19.

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No. 302.—LAMENTATIONS i. 3.

All her persecutors overtook her between the straits.

It was the practice with those who hunted wild beasts to drive them, if possible, into some *strait* and *narrow* passage, that they might more effectually take them, as in such a situation an escape could hardly be effected. It is to this circumstance that the prophet alludes in these words. The same metaphor is supposed also to occur in *Psalm* cxvi. 3. *The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.*

No. 303.—iv. 5. *They that were brought up in scarlet embrace dunghills.*] On account of the scarcity of fuel, ovens are commonly heated with horse or cow-dung. *D'Arvieux (Voy. dans la Pal.* p. 193.) says, that the people are very careful to lay up a stock of it for consumption, and that he saw the children gather, and clap it against a wall to dry. As it could not remain so during the rainy season, Mr. *Harmer*, (vol. i. p. 256.) conceives that it might usually be collected together in some outhouse when properly prepared, where the wretched wanderer, spoken of by the prophet in these words, might take refuge, and thus be said to *embrace dunghills.* (1 *Sam.* ii. 8.)

No. 304.—v. 4. *Our wood is sold unto us.*] The woods of the land of Israel being from very ancient times *common*, the people of the villages, which had no trees growing in them, supplied themselves with fuel out of those wooded places, of which there were many anciently, and several that still remain. This liberty

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of taking wood *in common*, the Jews suppose to have been a constitution of Joshua, of which they give us ten. The first, giving liberty to an Israelite to feed his flock in the woods of any tribe. The second, that it should be free to take wood in the fields any where. (Vide *Reland Pal.* p. 261.) But though this was the ancient custom in Judea, it was not so in the country into which they were carried captives; or if this text of Jeremiah respects those that continued in their own country for a while under Gedaliah, as the 9th verse insinuates, it signifies that their conquerors possessed themselves of these woods, and would allow no fuel to be cut down without leave, and that leave was not to be obtained without money. It is certain that, presently after the return from the captivity, timber was not to be cut without leave. (*Neh.* ii. 8.) HARMER, vol. i. p. 460.

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No. 305.—EZEKIEL iv. 7.

Thine arm shall be uncovered.

AMONG other rites of mourning made use of by the oriental Jews in the time of St. *Jerome*, was the beating of their arms with such vehemence as to render them black and blue. It will not then be an unnatural supposition to consider Ezekiel's uncovering of his arm, when he was personating the Jewish people at the time Jerusalem was besieged, as the exposing the bruises of lamentation he had inflicted on that part. *Jerome* tells us, that on the return of the day on which Jerusalem was taken by the Romans and demolished, the Jews annually assembled in great numbers, many of them decrepit old women and aged men in rags, bearing the marks of God's displeasure both in their persons and dress, and while the memorial of the death and resurrection of the Lord appeared with great splendour, and the figure of the cross shone on the top of Mount Olivet, these miserable people mourned over the ruins of their temple; and though their cheeks were covered with tears, their arms black and blue, and their hair all in disorder, the soldiers demanded money of them for the liberty of protracting their lamentations a little longer.

HARMER, vol. iii. p. 413.

No. 306.—iv. 9. *Millet.*] This is a kind of plant, which perhaps derives its name from its *thrusting* forth such a quantity of grains. Thus in Latin it is called *milium*, as if one stalk bore a thousand grains. *(Martinii Lex.)* It is doubtless the same kind of grain as that which is called in the East *durra*, which now according to *Niebuhr*, is a kind of *millet*, and when made into bad

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bread with camels milk, oil, butter, or grease, is almost the only food which is eaten by the common people in Arabia Felix. He further says, "I found it so disagreeable, that I should willingly have preferred to it plain barley bread." (*Description de l'Arabie*, p. 45, 135.) This remark appears to illustrate the passage of Ezekiel here referred to.

No. 307.—viii. 7. *A hole in the wall.*] Caves, and other similar subterraneous recesses, consecrated to the worship of the sun, were very generally, if not universally, in request among nations where that superstition was practised. The mountains of Chusistan at this day abound with stupendous excavations of this sort. Allusive to this kind of cavern temple, and this species of devotion, are these words of Ezekiel. The prophet in a vision beholds, and in the most sublime manner stigmatizes the horrible idolatrous abominations which the Israelites had borrowed from their Asiatic neighbours of Chaldæa, Egypt, and Persia. *And he brought me*, says the prophet, *to the door of the court; and when I looked, behold,* A HOLE IN THE WALL. *Then said he unto me, son of man, dig now in the wall; and, when I had digged in the wall, behold, a door. And he said unto me, go in,* (that is, into this CAVERN TEMPLE) *and behold the wicked abominations that they do there. So I went in, and saw, and behold, every form of creeping things, and abominable beasts, and* ALL THE IDOLS *of the house of Israel, were* PORTRAYED UPON THE WALL ROUND ABOUT. In this subterraneous temple were *seventy men of the ancients of the house of Israel*, and their employment was of a nature very nearly similar to that of the priests in Salsette. THEY STOOD WITH EVERY MAN HIS CENSER IN HIS HAND, AND A THICK CLOUD OF INCENSE WENT UP. *Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do* IN THE DARK, *every man*

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in the CHAMBERS OF HIS IMAGERY? In Egypt, to the particular idolatry of which country, it is plain, from his mentioning *every form of creeping things and abominable beasts*, the prophet in this place alludes, these dark secluded recesses were called MYSTIC CELLS, and in them were celebrated the secret mysteries of Isis and Osiris, represented by the quadrupeds sacred to those deities.

MAURICE'S *Indian Antiquities*, vol. ii. p. 212.

No. 308.—viii. 14. *Then he brought me to the door of the gate of the Lord's house, which was toward the north, and behold there sat women weeping for Tammuz.*] The ancient Greeks used to place their dead near the doors of their houses, and to attend them there with mourning. (POTTER'S *Archaeol. Græc.* b. iv. cap. 3.) *Chandler* observed the continuance of this custom when travelling in Greece. "A woman was sitting at Megara, with the door of her cottage open, lamenting her dead husband aloud." (p. 195.) The *weeping for Tammuz* is described as performed near a door of the temple, perhaps with a view to such a custom. Possibly the mourning of Israel at the door of each of their tents, in the wilderness, which so much displeased Moses, was a bewailing of their relations, as if actually dead, which they might apprehend would be the sure consequence of their wandering there without any support but manna.

HARMER, vol. iii. p. 378.

No. 309.—viii. 17. *They put the branch to their nose.*] This expression undoubtedly alludes to some particular ceremony belonging to their idolatrous worship. Mr. *Lowth* (on the prophets) says, the words may refer to a custom among the idolaters of dedicating a branch of laurel, or some other tree, to the honour of the sun, and carrying it in their hands at the time of their worship. LEWIS (*Origines Hebrææ*, vol. iii. p. 4.)

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observes, that the most reasonable exposition is, that the worshipper, with a wand in his hand, would touch the idol, and then apply the stick to his nose and mouth, in token of worship and adoration.

No. 310.—ix. 4. *Mark upon the foreheads.*] Mr. *Maurice*, speaking of the religious rites of the Hindoos, says, before they can enter the great pagoda, an "indispensible ceremony takes place, which can only be performed by the hand of a brahmin; and that is, the impressing of their foreheads with the *tiluk*, or mark of different colours, as they may belong either to the sect of Veeshnu, or Seeva. If the temple be that of Veeshnu, their foreheads are marked with a longitudinal line, and the colour used is vermilion. If it be the temple of Seeva, they are marked with a parallel line, and the colour used is turmeric, or saffron. But these two grand sects being again subdivided into numerous classes, both the size and the shape of the *tiluk* are varied in proportion to their superior or inferior rank. In regard to the *tiluk*, I must observe, that it was a custom of very ancient date in Asia, to mark their servants in the forehead. It is alluded to in these words of Ezekiel, where the Almighty commands his angels to *go through the midst of the city, and set a mark on the foreheads of the men who sigh for the abominations committed in the midst thereof.* The same idea occurs also in *Rev.* vii. 3.

Indian Antiquities, vol. v. p. 82.

No. 311.—xiii. 18. *That sew pillows to arm-holes.*] In Barbary and the Levant they "always cover the floors of their houses with carpets; and along the sides of the wall or floor, a range of narrow beds or mattrasses is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattrasses—

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indulgences that seem to be alluded to by the *stretching of themselves upon couches*, and by the sewing of pillows to arm-holes." (*Amos* vi. 4. SHAW's *Trav.* p. 209. 2d edit.) But Lady *M. W. Montague's* description of a Turkish lady's apartment throws still more light on this passage. She says, (*Letter* 32, vol. ii. p. 55.) "The rooms are all spread with Persian carpets, and raised at one end of them, about two feet. This is the sopha, which is laid with a richer sort of carpet, and all round it, a sort of couch, raised half a foot, covered with rich silk according to the fancy or magnificence of the owner. Round about this are placed, standing against the walls, two rows of cushions, the first very large, and the rest little ones. These seats are so convenient and easy, that I believe I shall never endure chairs again as long as I live." And in another place (*Letter* 33, vol. ii. p. 68.) she thus describes the fair Fatima: "On a sopha raised three steps, and covered with fine Persian carpets, sat the kahya's lady, leaning on cushions of white satin embroidered. She ordered cushions to be given me, and took care to place me in the corner, which is the place of honour."

No. 312.—xiii. 19. *Pieces of bread.*] At Algiers they have public bakehouses for the people in common, so that the women only prepare the dough at home, it being the business of other persons to bake it. Boys are sent about the streets to give notice when they are ready to bake bread; "upon this the women within come and knock at the inside of the door, which the boy hearing makes toward the house. The women open the door a very little way, and hiding their faces, deliver the cakes to him, which, when baked, he brings to the door again, and the women receive them in the same manner as they gave them." This is done almost every day, and they give the boy a *piece*, or *little cake*, for the

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baking, which the baker sells. (PITTS's *Travels*, p. 65.) This illustrates the account of the false prophetesses receiving as gratuities *pieces of bread:* they are compensations still used in the East, but are compensations of the meanest kind, and for services of the lowest sort.

HARMER, vol. i. p. 270.

No. 313.—xxi. 21. *For the king of Babylon stood at the parting of the way.*] Heb. *mother of the way.* It is a common thing among the people of the East to denominate a man the *father* of a thing for which he is remarkable. It appears also that both people and places may in like manner be called the *mother* of such things for which they are particularly noticed. Thus *Niebuhr* tells us, that the Arabs call a woman that sells butter *omm es sübbet*, the *mother* of butter. He also says, that there is a place between Basra and Zobeir, where an ass happened to fall down, and throw the wheat with which the creature was loaded into some water, on which account that place is called to this day, *the mother of wheat.* (*Voy. en Arabie*, tom. i. p. 263.)

In like manner, in the *Bibliotheque Orientale* of *D'Herbelot*, (p. 686, 358.) *omm alketab*, or *the mother of books*, signifies the book of the divine decrees: and at other times the first chapter of the Koran. The *mother of the throat* is the name of an imaginary being (a fairy) who is supposed to bring on and cure that disorder in the throat, which we call the quinsy. In the same collection we are told, that the acacia, or Egyptian thorn, is called by the Arabians the *mother of satyrs*, because these imaginary inhabitants of the forests and deserts were supposed to haunt under them. After this we shall not at all wonder when we read of Nebuchadnezzar's standing in the *mother of the way*, a remarkable place in the road, where he was to determine whether

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he would go to Jerusalem, or to some other place, one branch of the road pointing to Jerusalem, the other leading to a different town.

HARMER, vol. iv. p. 442.

No. 314.—xxi. 21. *He made his arrows bright.*] This was for the purpose of divination. *Jerome* on this passage says, that "the manner of divining by arrows was thus. They wrote on several arrows the names of the cities they intended to make war against, and then putting them promiscuously all together into a quiver, they caused them to be drawn out in the manner of lots, and that city whose name was on the arrow first drawn out was the first they assaulted." A method of this sort of divination, different from the former, is worth noticing. *Della Valle* says, (p. 276.) "I saw at Aleppo a Mahometan, who caused two persons to sit upon the ground, one opposite to the other, and gave them four arrows into their hands, which both of them held with their points downward, and as it were in two right lines united one to the other. Then, a question being put to him about any business, he fell to murmur his enchantments, and thereby caused the said four arrows of their own accord to unite their points together in the midst, (though he that held them stirred not his hand) and, according to the future event of the matter, those of the right side were placed over those of the left, or on the contrary." This practice the writer refers to diabolical influence.

The method of divination practised by some of the idolatrous Arabs, but which is prohibited by the Koran, is too singular to be unnoticed. "The arrows used by them for this purpose were like those with which they cast lots, being without heads or feathers, and were kept in the temple of some idol, in whose presence they were

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consulted. Seven such arrows were kept at the temple of Mecca: but generally in divination they make use of three only, on one of which was written, my Lord hath commanded me; on another, my Lord hath forbidden me; and the third was blank. If the first was drawn, they looked on it as an approbation of the enterprize in question: if the second, they made a contrary conclusion; but, if the third happened to be drawn, they mixed them, and drew over again, till a decisive answer was given by one of the others. These divining arrows were generally consulted before any thing of moment was undertaken, as when a man was about to marry, or about to go a journey, or the like."

SALE's *Koran, Preliminary Discourse*, p. 168.

No. 315.—xxiii. 15. *Dyed attire.*] "The high priest of Mithra wore a linen tiara, or mitre, of great magnitude, and rolled round several times, in imitation of the convolutions of the orbs. Possibly the name of *mitre* might be primarily derived from this high conical cap worn in the rites of Mithra, which was also covered with rays, and painted with various devices. It is to these caps that Ezekiel alludes when he ridicules the ornaments that decorated the Gods of the Sabian idolaters, which he calls, *the images of the Chaldeans portrayed upon the walls with vermilion, girded with girdles upon their loins, and exceeding in* DYED ATTIRE *upon their heads.* The brahmins and their deities, to this day, wear the mystic belt, or girdle; and it has been observed, from ancient travellers, that they formerly wore a cap or turban of white muslin, folded round the head in such a manner as that the extremities of the folds exhibited to the spectator the appearance of the two horns of a cow, that is, of the moon in her increase."

MAURICE's *Indian Antiquities*, vol. v. p. 233.

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No. 316.—xxiii. 12—16.] "The Egyptians and Ethiopians were the undoubted descendants of Ham; so possibly might be the Hindoos, and consequently all must be supposed to have been infected with the original idolatry of Chaldæa, that primeval country, where their ancestors so long resided. This passage of Ezekiel will elucidate the superstitious rites practised in the mystic cell of Egypt, and of the sculptures portrayed on the walls, both of those cells, and the caves of India. Whoever attentively considers what, from various authors, and some of such unimpeachable veracity as *Niebuhr*, *Hunter*, and *Perron*, has been related concerning the splendid regal ornaments that decorate the head and neck; the zones, jewelled or serpentine, that gird round the waist of the Indian statues; whoever, in India, has seen the profusion of vermilion or saffron, with which, according to his cast, the devout Hindoo marks both his own forehead and that of the deity he adores, must agree with me, that no allusion to these ornaments can be apparently more direct, and no description of the images themselves more accurate, than this of Ezekiel. Under the character of AHOLIBAH, an abandoned prostitute, does JEHOVAH thus parabolically stigmatize the idolatrous devotion of the apostate Judah. *She doated upon the Assyrians, her neighbours; captains and rulers, clothed most gorgeously—and, when she saw men portrayed upon the walls, the images of the Chaldæans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity; then, as soon as she saw them with her eyes, she doated upon them, and sent messengers unto them unto Chaldea.* And again, towards the close of the same chapter it is said, *Moreover this they have done unto me;* WHEN THEY HAD SLAIN THEIR CHILDREN TO

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THEIR IDOLS; *then they came, the same day, unto my sanctuary to profane it.—And, furthermore, ye have sent for men to come from far, unto whom a messenger was sent, and, lo! they came, for whom* THOU DIDST WASH THYSELF, (that is, perform ablutions) PAINTEDST THINE EYES, AND DECKEDST THYSELF WITH ORNAMENTS, *and sattest upon a stately bed, with a* TABLE (that is, an altar) PREPARED BEFORE IT, WHEREUPON THOU HAST SET MINE INCENSE AND MINE OIL. *And a voice of a multitude, being at ease, was with her, and with the men of the common sort were brought Sabians* (that is, worshippers of the planets) *from the wilderness,* WHO PUT BRACELETS UPON THEIR HANDS, AND BEAUTIFUL CROWNS UPON THEIR HEADS."

MAURICE's *Indian Antiquities*, vol. ii. p. 375.

No. 317.—xxiii. 40. *Thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments.*] *Chardin* supposes that the decorations and attitude which the prophet gives to Aholibah are those of a bride. "It is precisely after this manner the bride receives her husband in Asia. They carry her to a bath, they afterwards adorn her magnificently, they paint, they perfume her, they carry her to the nuptial chamber, and they place her upon a bed."

HARMER, vol. ii. p. 123.

No. 318.—xxiv. 17. *Put on thy shoes upon thy feet.*] When Ezekiel was commanded to abstain from mourning, he was ordered among other things to put his *shoes on his feet.* This was certainly contrary to the practice of the Jews, and was therefore the more remarkable. *Addison*, in his account of the modern mourning of the Jews in Barbary, says, "the relations of the deceased, for seven days after the interment, stir not abroad, or if

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by some extraordinary occasion they are forced to go out of doors, it is *without shoes*; which is a token with them, that they have lost a dear friend." p. 218.

No. 319.—xxiv. 17. *Cover not thy lips.*] Dean *Addison*, in his account of the Jews of Barbary (p. 218.) thus describes one of their mourning rites. "They return from the grave to the house of the deceased, where one, who as chief mourner receives them, with his jaws tied up with a linen cloth, after the same manner that they bind up the dead. And by this the mourner is said to testify that he was ready to die with his friend. And thus muffled the mourner goes for seven days; during which time the rest of his friends come twice every twenty-four hours to pray with him." This certainly explains what is meant by covering the lips, or the mouth, from which Ezekiel was commanded to abstain. The same rite was to be made use of by the leper when pronounced such by the priest. (*Levit.* xiii. 45.)

No. 320.—xxvi. 14. *Tyre shall be as the top of a rock, a place for fishers to dry their nets on.*] This city standing in the sea, upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory, for which it was so renowned in ancient times, and which the prophet Ezekiel describes, ch. xxvi, xxvii, xxviii. On the north side it has an old Turkish ungarrisoned castle; besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, &c. there being not so much as one intire house left. Its present inhabitants are only a few wretches, harbouring themselves in the vaults, and subsisting themselves chiefly upon fishing, who seem to be preserved in this place by divine providence, as a visible argument how God has fulfilled his word concerning Tyre. MAUNDRELL, *Journey*, p. 48.

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No. 321.—xxviii. 14. *Thou art the anointed cherub that covereth.*] This has been considered as a very obscure epithet to apply to the prince of Tyre, and great difficulties have occurred in explaining the meaning of the expression. It has been apprehended by some critics to be an allusion to the posture of the cherubic figures that were over the ark, *(Exod.* xxv. 20.) and by others to signify the protection which this prince afforded to different neighbouring states. But the first of these interpretations is set aside by considering that the prophet evidently refers to a *living* cherub, not the posture of the image of one made of gold, or of an olive tree. As to the other construction, it is inadmissible, because it does not appear from the prophecies that Tyre was remarkable for defending its neighbours, but rather the contrary. *(Ezekiel* xxvi. 2, 3.) Mr. *Harmer* (vol. iii. p. 333.) proposes a new, and probably a just elucidation of this passage. He observes that *takhtdar* is a Persian word, which properly signifies a precious carpet, which is made use of for covering the throne of the kings of Persia: and that this word is also used as an epithet by which the Persians describe their princes, on account of their being possessed of this throne. The prophet Ezekiel may with the same view give this appellation to the prince of Tyre. Such an application of it is certainly no more than strictly reconcileable to the eastern taste. This explanation also answers to the rest of the imagery used in this passage.

No. 322.—xxxii. 27. *They have laid their swords under their heads.*] "In Mingrelia they all sleep with their swords under their heads, and their other arms by their sides: and they bury them in the same manner, their arms being placed in the same position." *(Chardin.)* *Bochart* supposes that Meshech and Tubal mean Mingrelia. This seems to have been an ancient method of

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honouring the dead. In the present instance, the meaning of the prophet is, that they shall be without the usual martial solemnities, with which the people of that country honoured their dead.

HARMER, vol. ii. p. 138.

No. 323—xxxiii. 25. *Ye eat with the blood.*] This was forbidden several times in the law, as being a rite the heathens used in the sacrifices which they offered to their idols, as SPENCER *(de Legib. Heb.* lib. ii. cap. 11.) proves at large. He also brings many arguments to shew that the Hebrew phrase should be translated, *near the blood*, in allusion to the idolatrous rite of pouring the blood of the slain beast into a vessel or pit, and then eating part of the sacrifice just by it.

No. 324.—xxxiii. 26. *Ye stand upon your sword.*] You make your strength the law of justice, according to the character given of ungodly men. *(Wisdom* ii. 11.) SPENCER *(de Legib. Heb.* lib. ii. cap. 11.) thinks that the expression alludes to a custom of the heathens, who put the blood of their sacrifices into a vessel or pit, in order to call up and consult evil spirits, and then stood with their swords drawn, to keep the demons off from doing them any harm.

No. 325.—xxxiii. 30. *Thy people still are talking against thee by the walls.*] Severe as sometimes the cold weather is in the East, *Russell* observes, that even in the depth of that season, when the sun is out, and there is no wind, it is warm, nay sometimes almost hot, in the open air; and *Pococke* informs us, that the people there enjoy it, for the Coptics spend their holidays in sauntering about, and sitting under their walls in winter, and under shady trees in summer. *(Trav.* i. p. 176.) This doubtless is to be understood of the poorer sort,

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who have no places more proper for conversation with their friends; the better houses having porches with benches on each side, where the master of the family receives visits, and dispatches business. These circumstances greatly illustrate the words of Ezekiel, *Also thou son of man, the children of thy people are still talking against thee*, or rather, *concerning thee, by the walls, and in the doors of the houses*, &c. HARMER, vol. i. p. 22.

No. 326.—xxxiv. 25. *They shall dwell safely in the wilderness, and sleep in the woods.*] The eastern shepherds frequently lie abroad in the fields with their flocks, during the night, without a tent to shelter them. *Chardin*, thus describes an occurrence in his first excursion from Smyrna, (p. 157.) "About two in the morning, our whole attention was fixed by the barking of dogs, which, as we advanced, became exceedingly furious. Deceived by the light of the moon, we now fancied we could see a village, and were much mortified to find only *a station of poor goat-herds*, without even a shed, and nothing for our horses to eat. They were lying, wrapped in their thick capots, or loose coats, by some glimmering embers among the bushes in a dale, under a spreading tree by the fold.—The tree was hung with rustic utensils; the she-goats, in a pen, sneezed, and bleated, and rustled to and fro. The shrubs by which our horses stood were leafless, and the earth bare." This account may stand as a comment on the words of Ezekiel: *I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.*

No. 327.—xliii. 8. *Thresholds.*] The threshold of the palace of a living prince, and that of a person de-

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ceased, held in great esteem, are supposed to be the places where those who proposed to do them honour prostrated themselves, touching them with their foreheads in token of solemn reverence. Probably, for this reason, Ezekiel calls the sanctuary, the *threshold of God*, and temples of idols, their thresholds. It is certain the modern Persians make the threshold in particular the place where their devotees pay their reverence to their entombed saints. Thus immediately after the 6th distich, inscribed on the front of the famous tomb at Com, follows this, "Happy and glorious is the believer, who through reverence shall prostrate himself with his head *on the threshold* of this gate, in doing which he will imitate the sun and the moon." (*Chardin*, tom. i. p. 203.)

No. 328.—xliv. 2. *This gate shall be shut.*] Amongst other instances of the extreme distance and profound awe with which eastern majesty is treated, *Chardin* says, (tom. iii. p. 69.) "It is a common custom in Persia, that when a great man has built a palace, he treats the king and his grandees in it for several days; then the great gate of it is open: but when these festivities are over, they shut it up never more to be opened. This account may serve as a comment on the words of Ezekiel: *Then said the Lord unto me, this gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord God of Israel hath entered in by it, therefore it shall be shut. It is for the prince.*

HARMER, vol. iii. p. 329.

No. 329.—xlv. 12. *The shekel shall be twenty gerahs; twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh.*] This singular method of reckoning, adopted by Ezekiel, is perfectly conformable to the general

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practice; for *Chardin* says, "it is the custom of the East, in their accounts and reckonings of a sum of money, to specify the different parts of which it is composed; talking after this manner; I owe twenty-five, of which the half is twelve and one half, the quarter six and one fourth, &c." HARMER, vol. ii. p. 512.

No. 330.—DANIEL i. 8.

But Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat.

It was the custom of most nations, before their meals, to make an oblation of some part of what they ate and drank to their gods, as a thankful acknowledgment that every thing which they enjoyed was their gift. These oblations were called *libamina* among the Romans, so that every entertainment had something in it of the nature of a sacrifice. This practice generally prevailing, made Daniel and his friends look upon the provisions coming from the king's table as no better than meats offered to idols, and, by being so offered, to be accounted unclean or polluted. (*Ezek.* iv. 13. *Hos.* ix. 3. compared with *Acts* xv. 20.)

No. 331.—ii. 4. *O king, live for ever.*] This ancient wish and address to the throne seems most manifestly to have taken its rise from an ancient and original apprehension, that those who could obtain favour and mercy through the promised Messiah would *really* live for ever, and have not only as great, but greater powers to be useful hereafter, than they have had on earth.

King's *Morsels of Criticism*, vol. i. p. 469.

No. 332.—v. 13. *Then was Daniel brought before the king.*] *Chardin* gives an account of a very singular kind of honour paid the Persian princes after their deaths—that it was usual to drive their physicians and astrologers from court. This he supposes to be of great antiquity, and to have been the cause of Daniel's absence, when

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Belshazzar saw the hand writing his doom on the wall, which writing no body that was then with him could explain. Daniel was not, it is certain, only occasionally absent from this solemnity, which was conducted in a manner affronting to the God of Israel; for it appears from ver. 13. that he was not at all personally known to Belshazzar. This has been supposed to have been owing to his having been a vicious and a weak prince. *Chardin* supposes, on the other hand, that the ceremonial of the Persian court required it. The first reason hardly accounts for his absence, since weak and vicious as he might be, Nicotris, his mother, who appears to have been no stranger to the great abilities of Daniel, who is said to have been a lady of great wisdom, and who is believed to have had the chief management of affairs, might have employed Daniel in matters of state, which, in all probability, considering his eminence, would have made him known to the king; he did not however know him; she did not therefore employ Daniel. From the queen mother's recommending Belshazzar to consult Daniel, I collect, says *Chardin*, that Daniel had been *mazouled* (displaced) at the death of the king; for in the East, when the king dies, the physicians and astrologers are displaced; the first, for not having driven away death; and the other, for not having predicted it.

HARMER, vol. ii. p. 165.

No. 333.—v. 27. *Thou art weighed in the balances.*] From the following extract it will appear that there is an allusion in these words, which will justify a literal interpretation of them. "The first of September, (which was the late mogul's birth-day) he, retaining an ancient yearly custom, was in the presence of his chief grandees weighed in a balance: the ceremony was performed within his house, or tent, in a fair spacious room, whereinto none were admitted but by special leave. The

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scales in which he was thus weighed were plated with gold; and so was the beam, on which they hung by great chains, made likewise of that most precious metal. The king sitting in one of them, was weighed first against silver coin, which immediately afterwards was distributed among the poor; then was he weighed against gold; after that against jewels, (as they say) but, I observed (being there present with my lord ambassador) that he was weighed against three several things, laid in silken bags on the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light. (*Dan.* v. 27.) By his weight, (of which his physicians yearly keep an exact account) they presume to guess of the present estate of his body, of which they speak flatteringly, however they think it to be." Sir THOMAS ROE'S *Voyage to India.*

No. 334.—v. 29. *They clothed Daniel with scarlet.*] This was designed to honour Daniel, and certainly was, according to the custom of the East, a ceremony highly expressive of dignity. To come out from the presence of a superior in a garment different from that in which the person went in, was significant of approbation and promotion. Whether it was the precise intention of this clothing to declare Daniel's investiture with the dignity of the third ruler of the kingdom, or whether it was an honorary distinction, unconnected with his advancement, cannot be absolutely decided, because caffetans, or robes, are at this day put on people with both views. *Chardin* has a passage, from which it appears how easy it is immediately to put a garment on a person they intend to honour, answerable to that degree of honour they design to do him, let it be what it will. After having observed, that in Persia and the Indies they not only give a vestment, but a complete suit of clothes, when they would do a person more honour than com-

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mon, contrary to what is practised in Turkey and China, he goes on to observe, that these presents of vestments are only from superiors to inferiors, not from equals to equals, nor from the mean to the great. Kings constantly give them to ambassadors, residents, and envoys, and send them to princes who are their tributaries, and pay them homage. They pay great attention to the quality or merit of those to whom these vestments or habits are given; they are always answerable to their rank. Those that are given to their great men have, in like manner, as much difference as there is between the degrees of honour they possess in the state. The kings of Persia have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted. The intendant of the wardrobes (which they call kalaat kone, that is, the house of kalaats, that being the name given those vestments that are made presents of) sends one of them to the person the great master orders, and of that kind the order directs. More than forty taylors are always employed in this house. This difference of vestments, as to the stuff they are made of, is not observed in Turkey; there they are pretty much alike in point of richness, but they give more or fewer, according to the dignity of the persons to whom they are presented, or the degree in which they would caress them. There are ambassadors who have received twenty-five or thirty of them for themselves and attendants; and several are given to one person, respect being had to the place he holds. In the year 1675, the king of Persia having returned answer to the agents of the grandson of Teimuras-can, the last king of Iberia, (who solicited his return to court, and was then in Muscovy) that he should be welcome, and this young prince having come to the frontiers, his majesty sent one of his officers to bring him to him, and to defray his expences, with

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a very rich present, in which, among other things, were five complete suits of clothes.

HARMER, vol. ii. p. 85.

No. 335.—viii. 5. *An he-goat.*] A goat is very properly made the type of the Grecian or Macedonian empire, because the Macedonians at first, about 200 years before Daniel, were denominated, *Ægeadæ*, or the *goat's* people; and upon this occasion, as heathen authors report: Caranus, the first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire; and afterwards, seeing an herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensigns or standards, and called the city *Ægeæ*, or the Goat's Town, and the people *Ægeadæ*, or the Goat's People. The city Ægeæ was likewise the usual burying place of the Macedonian kings. It is also very remarkable, that Alexander's son by Roxana was named Alexander Ægus, or the son of the goat; and some of Alexander's successors are represented in their coins with goat's horns.

Bp. NEWTON *on the Prophecies*, vol. ii. p. 29.

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No. 336.—HOSEA iii. 2.

An homer of barley.

CHARDIN observed in the East, that in their contracts for their temporary wives, (which are known to be frequent there) there is always the formality of a measure of corn mentioned, over and above the sum of money which is stipulated. This will perhaps account for Hosea's purchasing a woman of this sort for fifteen pieces of silver and a certain quantity of barley.

HARMER, vol. ii. p. 573.

No. 337.—iv. 12. *Their staff declareth unto them.*] The method of divination alluded to by the prophet in these words, is supposed to have been thus performed. The person consulting measured his staff by spans, or by the length of his finger, saying, as he measured, "I will go, or, I will not go; I will do such a thing, or, I will not do it;" and as the last span fell out, so he determined. Cyril and Theophylact, however, give a different account of the matter. They say that it was performed by erecting two sticks, after which they murmured forth a certain charm, and then, according as the sticks fell, backwards or forwards, towards the right or left, they gave advice in any affair.

No. 338.—ix. 10. *The first ripe in the fig-tree at her first time.*] "In Barbary, and no doubt in the hotter climate of Judea, after mild winters, some of the more forward trees will now and then yield a few ripe figs, six weeks or more before the full season. Such is probably the allusion in this place." SHAW's *Travels*, p. 142.

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No. 339.—xi. 2. *Graven images*] "We read frequently of graven images, and of molten images, and the words are become so familiar, as names of idolatrous images, that although they are not well chosen to express the Hebrew names, it seems not advisable to change them for others, that might more exactly correspond with the original. The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver: nor was the molten image an image made of metal, or any other substance melted, and shaped in a mould. In fact, the graven image and the molten image are the same thing, under different names. The images of the ancient idolaters were first cut out of wood by the carpenter, as is very evident from the prophet Isaiah. This figure of wood was overlaid with plates either of gold or silver, or sometimes perhaps of an inferior metal; and in this finished state it was called a graven image (*i. e.* a carved image), in reference to the inner solid figure of wood, and a molten (*i. e.* an overlaid, or covered) image, in reference to the outer metalline case or covering. Sometimes both epithets are applied to it at once. *I will cut off the graven and molten image. (Nahum* i. 14.) Again, *What profiteth the graven and molten image? (Hab.* ii. 18.) The English word *molten* conveys a notion of melting, or fusion. But this is not the case with the Hebrew word for which it is given. The Hebrew signifies, generally, to overspread, or cover all over, in whatever manner, according to the different subject, the overspreading or covering be effected; whether by pouring forth a substance in fusion, or by spreading a cloth over or before, or by hammering on metalline plates. It is on account of this metalline case, that we find a founder employed to make a graven image, *(Judges* xvii. 3.); and that we read in *Isaiah* xl. 19. of a workman *that melteth a graven image;* and in another place (cap. xliv.) we find the

question, *who hath molten a graven image?* In these two passages the words should be *overlayeth*, and *overlaid*."

Bp. HORSLEY's *Hosea*, p. 134.

No. 340.—xiv. 5. *I will be as the dew unto Israel.*] The earth, while it supplies the various plants which grow upon it, is supplied for that purpose very much by the dew, which is full of oleaginous particles. "The dews seem to be the richest present the atmosphere gives to the earth; having, when putrefied in a vessel, a black sediment like mud at the bottom; this seems to cause the darkish colour to the upper part of the ground; and the sulphur which is found in the dew may be the chief ingredient of the cement of the earth, sulphur being very glutinous, as nitre is dissolvent. Dew has both these." (TULL's *Husbandry*, c. 6.) A lively comment this upon the promise in this passage, *I will be as the dew unto Israel.*

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No. 341.—JOEL i. v.

Howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.

THAT old wine was most esteemed in the East is clear from the words of our Lord. *No man also having drank old wine, straightway desireth new, for he saith the old is better.* (*Luke* v. 39.) By a false translation in these words of Joel, *new* is put instead of *sweet* wine. Wine of this sort, as appears from the ancient eastern translators of the Septuagint, was chiefly esteemed formerly; for that which our version renders, *royal wine in abundance, according to the state of the king,* (*Esth.* i. 7.) they translate much and *sweet* wine, such as the king himself drank. A remark that *Russell* makes on the white wines of Aleppo may help to explain this. They are palatable, but thin and poor, and seldom keep sound above a year. (*Hist. of Aleppo*, p. 19.) Such, however, as were capable of being kept till they were old, and which those that loved drinking desired, were those of the *sweet* sort, and consequently proper subjects for the threatening of the prophet. But what completes and finishes the illustration of this passage is a curious observation of Dr. SHAW (*Trav.* p. 146.) concerning the wine of Algiers. "The wine of Algiers, before the locusts destroyed the vineyards in the years 1723 and 1724, was not inferior to the best hermitage, either in briskness of taste or flavour; but since that time it is much degenerated, having not hitherto (1732) recovered its usual qualities." It is a desolation of their vineyards by locusts that Joel threatens, which, it seems, injures their

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produce for many years, and consequently nothing was more natural than to call the drunkards of Israel to mourn on that occasion. See *Acts* ii. 13. which probably is to be understood of sweet wine also.

HARMER, vol. i. p. 386.

No. 342.—i. 17. *Garners.*] Dr. *Shaw* informs us, (*Trav.* p. 139.) that "in Barbary, after the grain is winnowed, they lodge it in *mattamores*, or *subterraneous magazines*, two or three hundred of which are sometimes together, the smallest holding four hundred bushels." And Dr. RUSSELL says, (*Hist. of Aleppo*, p. 18.) that "about Aleppo in Syria their granaries are even at this day subterraneous grottos, the entry to which is by a small hole or opening like a well, often in the highway; and as they are commonly left open when empty, they make it not a little dangerous riding near the villages in the night."

No. 343.—i. 19. *The flame hath burnt all the trees of the field.*] There are doubtless different methods for felling timber, practised by various nations. In more rude and uncivilized times, and even still among people of that description, we may expect to find the most simple, and perhaps, as they may appear to us, inconvenient contrivances adopted. Prior to the invention of suitable implements, such means as would any way effect this purpose would certainly be resorted to. We must not be surprised then to find that formerly, and in the present day, trees were felled by the operation of fire. Thus *Niebuhr* says, "we cannot help condemning the unskilful expedient which these highlanders employ for felling trees: they set fire to the root, and keep it burning till the tree falls of itself." (*Travels*, vol. i. p. 300.) Mr. *Bruce* mentions whole forests, whose underwood and ve-

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getation is thus consumed. Possibly this custom may be alluded to in *Zech.* xii. 6. *I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about.* Such fires may be kindled either from design or accident. In such instances, as obtaining the timber is the object, these fires are purposely lighted, and would be so managed as to do as little damage as possible, though some injury must certainly result from this method of felling trees. Strange as it may seem, we learn from TURNER's *Embassy to Tibet*, (p. 13.) that there "the only method of felling timber in practice, I was informed, is by fire. In the trees marked out for this purpose, vegetation is destroyed by burning their trunks half through; being left in that state to dry, in the ensuing year the fire is again applied, and they are burnt till they fall." An allusion to something of this kind the prophet Joel certainly has in these words. Perhaps it may be rather to a general undesigned devastation by fire, than to any contrivance for procuring the timber.

No. 344.—iii. 3. *And sold a girl for wine, that they might drink.*] Considered as slaves are in the East, they are sometimes purchased at a very low price. Joel complains of the contemptuous cheapness in which the Israelites were held by those who made them captives. *They have cast lots for my people, and have given a boy for an harlot, and sold a girl for wine, that they might drink.* On this passage *Chardin* remarks, that, "the Tartars, Turks, and Cosaques, sell the children sometimes as cheap, which they take. Not only has this been done in Asia, where examples of it are frequent; our Europe has seen such desolations. When the Tartars came into Poland, they carried off all they were able. I went

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thither some years after. Many persons of the court assured me that the Tartars, perceiving that they would no more redeem those that they had carried off, sold them for a crown, and that they had purchased them for that sum. In Mingrelia they sell them for provisions, and for wine."

HARMER, vol. ii. p. 374.

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No. 345.—AMOS ii. 1.

He burnt the bones of the king of Edom into lime.

To plaster the walls of his house with it, as the *Chaldee* paraphrase explains the text, which was a cruel insulting over the dead. A piece of barbarity resembling this is told by Sir *Paul Rycaut*, (*Present State of the Greek Church*, ch. ii.) that the wall of the city of *Philadelphia* was made of the bones of the besieged, by the prince who took it by storm.

No. 346.—iii. 12. *The corner.*] Sitting in the corner is a stately attitude, and is expressive of superiority. *Russell* says, "the divans at Aleppo are formed in the following manner. Across the upper end, and along the sides of the room, is fixed a wooden platform, four feet broad and six inches high; upon this are laid cotton mattrasses exactly of the same breadth, and over these a cover of broad cloth, trimmed with gold lace and fringes, hanging over to the ground. A number of large oblong cushions stuffed hard with cotton, and faced with flowered velvet, are then ranged in the platform close to the wall. The two upper *corners* of the divan are furnished also with softer cushions, half the size of the others, which are laid upon a square fine mattrass, spread over these of cloth, both being faced with brocade. The corners in this manner distinguished are held to be the places of honour, and a great man never offers to resign them to persons of inferior rank." Mr. *Antes*, among other observations made on the manners and customs of the Egyptians, from 1770 to 1782, says, on his being carried before one of the beys of Egypt, in

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about half an hour the bey arrived, with all his men, and lighted flambeaus before him; he alighted, and went up stairs into a room, *sat down in a corner*, and all his people placed themselves in a circle round him.

No. 347.—iii. 12. *A piece of an ear.*] It seems odd to mention this as what a shepherd rescues from a lion, but RUSSELL (*Hist of Aleppo*, p. 53.) informs us, that about that city they have one species of goat whose ears are considerable things, being often a foot long, and broad in proportion.

No. 348.—iii. 15. *I will smite the winter house with the summer house.*] There is a distinction made in the prophets between winter and summer houses. The account SHAW gives (*Trav.* p. 34.) of the country seats about Algiers, may explain this affair. "The hills and valleys round about Algiers are all over beautified with gardens and country seats, whither the inhabitants of better fashion retire during the heats of the summer. They are little white houses, shaded with a variety of fruit-trees and ever-greens. The gardens are all of them well stocked with melons, fruit, and pot-herbs of all kinds: and (what is chiefly regarded in these hot climates) each of them enjoys a great command of water." These summer houses are built in the open country, and are small, though belonging to people of fashion, and as such explain in the most ample manner the words of Amos, *I will smite the winter house*, the palaces of the great in the fortified towns, *with the summer house*, the small houses of pleasure used in the summer, to which any enemy can have access; *and the houses of ivory shall perish*, those remarkable for their magnificence; *and the great houses shall have an end, saith the Lord*, those which are distinguished by their amplitude as well as

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richness, built as they are in the strongest places, yet shall all perish like their country seats. (*Jer.* xxxvi. 22.) HARMER, vol. i. p. 225.

No. 349.—v. 19. *As if he leaned his hand on the wall, and a serpent bit him.*] Serpents sometimes concealed themselves in the holes and chinks of the walls of the eastern houses. This is confirmed by a remarkable story related by *D'Herbelot.—Amadeddulat*, who reigned in Persia in the 10th century, found himself reduced to great difficulties, arising from want of attention to his treasury. Walking one day in one of the rooms of his palace, which had been before that time the residence of Jacout, his antagonist, he perceived a serpent, which put its head out of a chink of the wall; he immediately ordered that the place should be searched and the serpent killed. In opening the wall there, they found a secret place, in which they could not discover the serpent, but a treasure, which was lodged in several coffers, in which Jacout had deposited his most precious effects. HARMER, vol. iii. p. 91.

No. 350.—v. 26. *Ye have borne the tabernacle of your Moloch.*] It is thought with great probability, that Moloch, and those other pagan deities, which the Israelites carried with them in the desert, were borne in niches upon men's shoulders, or drawn about on covered carriages, as we know the heathens carried their idols in procession, or in public marches. There are some who believe that those silver temples of the goddess *Diana*, which were made and sold at *Ephesus*, were also these niches, or portable temples, for the devotion of pilgrims.

The custom of carrying the images of the gods under tents and in covered litters came originally from the

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Egyptians. *Herodotus* speaks of a feast of *Isis*, wherein her statue was carried upon a chariot with four wheels, drawn by her priests. The same author, speaking of one of their deities, says, they carried it from one temple to another, inclosed in a little chapel made of gilt wood. *Clemens* of *Alexandria* speaks of an Egyptian procession, wherein they carried two dogs of gold, an hawk, and an *ibis*. The same father quotes the words of *Menander*, who rallied those vagrant divinities that could not continue in one place. *Macrobius* says, that the Egyptian priests carried the statue of *Jupiter* of *Heliopolis* upon their shoulders, as the gods of the Romans were carried in the pomp of the games of the circus. *Philo* of *Biblos* relates, that they used to carry *Agrotes*, a Phœnician deity, in a covered niche upon a car drawn by beasts. (*Euseb. Præp.* lib. i.)

The Egyptian priests placed *Jupiter Ammon* upon a little boat, from whence hung plates of silver, by the motion of which they formed a judgment of the will of the deity, and from whence they made their responses to such as consulted them. The Egyptians and Carthaginians, as *Servius* reports, had little images, which were carried upon chariots, and gave oracles by the motion they communicated to these carriages. The Gauls, as we are told by *Sulpicius Severus*, carried their gods abroad into the fields, covered with a white veil. *Tacitus* speaks of an unknown goddess, who resided in an island of the ocean. They keep for her a covered chariot, which none dares approach but her priest: and when he says that the goddess is entered therein, two heifers are harnessed to it, who draw the chariot where they think fit, and then bring it back into her grove. They wash the chariot, and the veils that cover it, and then they drown the slaves that were employed in the service.

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Diodorus Siculus speaks of two small temples of gold. There was one at *Lacedæmon*, which was all of brass, and therefore was called *chalcotoichos*, or the house of brass. *Victor*, in his description of *Rome*, gives instances of some of the same metal in that city; but I should rather think that the little temples of *Diana* of Ephesus, which were made and sold by *Demetrius* the silversmith, were either models of the temple of their goddess, or niches wherein the goddess herself was represented.

CALMET'S *Dictionary of the Bible, art.* NICHES.

No. 351.—vi. 4. *And eat the lambs out of the flock.*] *Chardin* observes that lambs are in many places of the scripture spoken of as great delicacies. These and the kids must be eaten of, to form a conception of the moisture, taste, delicacy, and fat of this animal. As the eastern people are no friends of game, fish, or fowls, their most delicious food is the lamb and the kid; hence they were used for presents, *Judges* xv. 1. 1 *Sam.* xvi. 20; hence also the energy of that expression, *marrow and fatness*, *Psalm* lxiii. 5.

HARMER, vol. i. p. 322.

No. 352.—vi. 10. *Then shall he say, hold thy tongue, for we may not make mention of the name of the Lord.*] One of the ceremonies attending the funerals of the Jews was that of conducting the corpse to the grave with singing. For this purpose mourning-women were retained in the East. On these occasions, *Maillet* says, "the lower class of people are wont to call in certain women who play on the tabor, and whose business it is to sing mournful airs to the sound of this instrument, which they accompany with a thousand distortions of their limbs, as frightful as those of people possessed by the devil. These women attend the corpse to the

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grave, intermixed with the female relations and friends of the deceased, who commonly have their hair in the utmost disorder, like the frantic bacchanalian women of the ancient heathens, their heads covered with dust, their faces daubed with indigo, or at least rubbed with mud, and howling like mad people." It was also customary to accompany the body to its last home, with *devout singing of men*. *Russell* says, (*Hist. of Aleppo*, p. 116.) "when the corpse is carried out, a number of sheiks, with their tattered banners, walk first; next come the male friends, and after them the corpse, carried with the head foremost, upon men's shoulders. The bearers are relieved very often, for every passenger thinks it meritorious to lend some little help on such solemn occasions. The nearest male relations immediately follow, and the women close the procession with dreadful shrieks, while the men all the way are *singing prayers* out of the Koran." Dean *Addison* particularly mentions, that he found this custom practised by the Jews of Barbary, and that they commonly made use of the 49th Psalm for this purpose. (*Present State of the Jews*, p. 218.) Mr. *Harmer*, (vol. iii. p. 411.) conceives that this latter custom of men reciting portions of scripture gives us the true meaning of the prohibition in these words of *Amos; we may not make mention of the name of the Lord:* it is to be understood of the more sedate singing of parcels of holy writ, according to the modern practice of these countries: and certainly this is confirmed from chap. viii. ver. 3. of the same prophet, where he speaks of many dead bodies in every place, and says, *they shall cast them forth with silence*.

No. 353.—vi. 11. *He will smite the great house with breaches, and the little house with clefts.*] *Chardin*, speak-

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ing concerning the rains, says, " they are the rains, which cause the walls to fall, which are built of clay, the mortar plastering dissolving. This plastering hinders the water from penetrating the bricks; but when the plastering has been soaked with wet, the wind cracks it, and occasions the rain in some succeeding showers to get between and dissolve every thing." This account illustrates the words of the prophet in a very happy manner, as the houses were mostly built of these fragile materials. *(Ezek.* xiii. 11.)

HARMER, vol. i. p. 178.

No. 354.—vii. 14. *Sycamore fruit.*] The sycamore fruit, which grows sticking to the trunk of the tree, does not ripen till it is rubbed with iron combs, after which it ripens in four days. Jerome says, that without this management the figs are excessively bitter. *Hasselquist, (Travels,* p. 261.) describing the ficus sycomorus, or scripture sycamore, says, " it buds the latter end of March, and the fruit ripens in the beginning of June; it is wounded or cut by the inhabitants (of Lower Egypt) at the time it buds, for without this precaution, they say, it will not bear fruit."

No. 355.—viii. 9. *I will cause the sun to go down at noon, and I will darken the earth in the clear day.*] One of the asiatic poets, describing a calamitous and miserable day, says, *it was a time in which the sun arose in the west.* Amos threatened that God would make the sun *go down at noon,* and would darken the earth in a clear day. Mr. *Harmer* observes (vol. ii. p. 186.) that though these expressions are different, they are of the same import, and serve to illustrate one another. They both signify how extremely short this time of prosperity would be, and how unexpectedly it would terminate. Mr. *Lowth (Commentary on the Prophets,)* says, that the

prophet alluded to *eclipses of the sun*, for he says that Archbishop *Usher* hath observed in his annals, that about eleven years after the time that *Amos* prophesied, there were two great eclipses of the sun, and it is well known in what an ominous light the ancients regarded them.

No. 356.—ix. 6. *It is he that buildeth his stories in the heaven.*] The chief rooms of the houses of Aleppo at this day are those above, the ground-floor being chiefly made use of for their horses and servants. Perhaps the prophet referred to this circumstance, when he spoke of the heavens as God's chambers, the most noble and splendid apartments of the palace of God, where his presence is chiefly manifested, and the collection of its offices, its numerous little mean divisions, of this earth. HARMER, vol. i. p. 175.

No. 357.—ix. 13. *The ploughman shall overtake the reaper.*] The Arabs commit depredations of every description. They strip the trees of their fruit even in its unripe state, as well as seize on the seed and corn of the husbandman. *Maillet* ascribes the alteration for the worse, that is found in the wine of a province in Egypt, to the precipitation with which they now gather the grapes. This was done to save them from the Arabs, "who frequently make excursions into it, especially in the season in which the fruits begin to ripen. It is to save them from these depredations, that the inhabitants of the country gather them before they come to maturity." (Lett. viii. p. 296.) It is this circumstance that must explain this passage of the prophet: *Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop*

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sweet wine, and all the hills shall melt: that is, the days shall come when the grapes shall not be gathered, as they were before, in a state of immaturity, for fear of Arabs or other destroying nations, but they shall be suffered to hang till the time of ploughing; so perfect shall be the security of these times.

HARMER, vol. i. p. 90.

No. 358.—OBADIAH 15.

Thy reward shall turn upon thine own head.

SOME of the ancients were much given to observe omens, and were greatly influenced by them. They endeavoured, if possible, to avoid what they conceived to be thus portended. "The way to avert an omen was, either to throw a stone at the thing, or to kill it out-right, if it was an ominous animal, and so the evil portended by it might fall upon its own head. If it was an unlucky speech, to retort it upon the speaker with an εις κεφαλην σοι, *tibi in caput redeat; i. e.* let it fall upon thine own head: which perhaps in an expression borrowed from the Ἱεροσκοποι, who, when they espied any thing in the victim that seemed to portend any misfortune to themselves or their country, used to pray that it might εις κεφαλήν ταύτήν πρεπεθαι, be turned upon the victim's head. The like expressions are sometimes made use of in holy scripture, as in *Obad.* 15. and several other places. *Herodotus* reports, that it was an Egyptian custom, from which it is probable the Grecians derived theirs. They curse, says he, the head of the victim in this manner, that if any misfortune impended over themselves, or the country of Egypt, it might be turned upon that head." (POTTER's *Archæologia Græca*, vol. i. p. 346. *edit.* 1795.)

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No. 359.—MICAH iv. 4.

They shall sit every man under his vine, and under his fig-tree.

THIS expression most probably alludes to the delightful eastern arbours, which were partly composed of vines; and the agreeable retreat which was enjoyed under them might also be found under their fig-trees. *Norden* expressly speaks of *vine arbours* as common in the Egyptian gardens, (vol. i. p. 71.) and the *Prænestine* pavement, in Dr. *Shaw*, gives us the figure of an ancient one.

No. 360.—vii. 1. *My soul desired the first ripe fruit.*] The expression here made use of by the prophet may probably be understood by the assistance of a remark which Sir *John Chardin* has made upon this passage. He informs us, that the Persians and Turks are not only fond of almonds, plumbs, and melons in a mature state, but that they are remarkable for eating them before they are ripe. As soon as ever they approach to that state, they make use of them, the great dryness and temperature of the air preventing flatulencies.

HARMER, vol. i. p. 455

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No. 361.—NAHUM ii. 7.

And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves.

When *D'Arvieux* was in the camp of the great emir, his princess was visited by other Arab princesses. The last that came, whose visit alone he describes, was mounted, he says, on a camel, covered with a carpet, and decked with flowers; a dozen women marched in a row before her, holding the camel's halter with one hand; they sung the praises of their mistress, and songs which expressed joy, and the happiness of being in the service of such a beautiful and amiable lady. Those which went first, and were more distant from her person, came in their turn to the head of the camel, and took hold of the halter, which place, as being the post of honour, they quitted to others, when the princess had gone a few paces. The emir's wife sent her women to meet her, to whom the halter was intirely quitted, out of respect, her own women putting themselves behind the camel. In this order they marched to the tent, where they alighted. They then all sung together the beauty, birth, and good qualities of this princess. (*Voy. dans la Pal.* p. 249.)

This account illustrates these words of the prophet, wherein he speaks of the presenting of the queen of Nineveh, or Nineveh itself under the figure of a queen, to her conqueror. He describes her as led by the maids, with the voice of doves, that is, with the voice of mourning; their usual songs of joy, with which they used to lead her along, as the Arab women did their princess, being turned into lamentations.

Harmer, vol. ii. p. 110.

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No. 362.—ii. 10. *The faces of them all gather blackness.*] Mr. *Harmer* considers this blackness as the effect of hunger and thirst; and *Calmet (Dict. art. Obscure)* refers it to a practice of bedaubing the face with soot. This proceeding, however, is not very consistent with the hurry of flight, or the terror of distress. A better elucidation of it may perhaps be obtained from the following extracts than from the preceding opinions. "Kumeil, the son of Ziyad, was a man of fine wit. One day Hejage made him come before him, and reproached him, because in such a garden, and before such and such persons, whom he named to him, he had made a great many imprecations against him, saying, *the Lord blacken his face*, that is, *fill him with shame and confusion*, and wished that his neck was cut off, and his blood shed." (OCKLEY's *Hist. of the Saracens*, vol. ii. p. 319.) A more recent occurrence of this nature is recorded by Mr. ANTES in his *Observations on the Manners and Customs of the Egyptians*, p. 125. After giving an account of the manner in which he had been used during his residence in Egypt by Osman Bey, he says. "I have sometimes been asked whether it were not possible to have such a villain chastised by the hand of justice? Whoever knows any thing of the beys and mamelucks, will readily conclude, that it cannot be done, and that it would even be dangerous to attempt it. At that time Ibrahim and Murat Bey were the most powerful among the beys. Had I complained to them, and accompanied my complaint with a present of from twenty to fifty dollars (for a smaller sum would not have answered) they might perhaps have gone so far as to have banished Osman Bey from Cairo; but they would probably in a few months have recalled him, especially had they found it necessary to strengthen their party against others. Had this bey afterwards met me in the street, my head might not have been safe. Both Ibrahim and

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Murat Bey knew something of me; but when they heard the whole affair, they only said of Osman Bey, *God blacken his face.*" This explanation of the phrase perfectly agrees with the sense of the passage referred to in this article; as also with *Joel* ii. 6. To gather blackness signifies, in these extracts as well as in the scriptures, to suffer extreme confusion or terror.

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No. 363.—HABAKKUK i. 8.

Their horsemen shall spread themselves.

THE account which the Baron *Du Tott* has given of the manner in which an army of modern Tartars conducted themselves, greatly illustrates this passage. "These particulars," says he, "informed the *cham* (or prince) and the generals what their real position was; and it was decided that a third of the army, composed of volunteers, commanded by a sultan and several mirzas, should pass the river at midnight, *divide* into several columns, *subdivide* successively, and thus overspread New Servia, burn the villages, corn, and fodder, and carry off the inhabitants of the country. The rest of the army, in order to follow the plan concerted, marched till it came to the beaten track in the snow made by the detachment. This we followed till we arrived at the place where it divided into *seven branches*, to the left of which we constantly kept, observing never to mingle, or confuse ourselves, with any of the *subdivisions*, which we successively found, and some of which were only small paths, traced by one or two horsemen, &c. Flocks were found frozen to death, on the plain; and *twenty columns* of smoke, already rising in the horizon, completed the horrors of the scene, and announced the fires which had laid waste New Servia." (*Memoirs*, part ii. p. 170—175.) The difficulties which have attended the explanation of these words are thus happily removed, and the propriety of the expression fully established. HARMER, vol. iv. p. 230.

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No. 364.—ZECHARIAH ix. 3.

Silver as the dust, and fine gold as the mire of the streets.

HOUSES are in some places built of *mud* on the outside, which is the occasion of great inconvenience. The editor of the Ruins of Balbec gives us the following account of Cara, (vol. ii. p. 32.) "This village is pleasantly seated on a rising ground. The common mud, formed into the shape of bricks, and dried in the sun, of which its houses are built, has at some distance the appearance of white stone. The short duration of such materials is not the only objection to them, for they make the streets *dusty* when there is wind, and *dirty* when there is rain." *Maundrell* says, that upon a violent rain at Damascus the whole city becomes by the washing of the houses as it were a quagmire. (p. 124.) From this representation the image of the prophet acquires peculiar energy. HARMER, vol. i. p. 176.

No. 365.—xii. 3. *A burdensome stone.*] *Jerome* upon this place thinks that a burdensome stone is an expression taken from an exercise kept up in *Judea* to his time, where young men used to make trial of their strength by lifting great stones as high as they could. In such an exercise, where men undertook to lift a stone too heavy for their strength, they were in danger of its falling upon them, and bruising or crushing them to pieces. To the same purpose *Christ* saith, *on whomsoever this stone shall fall, it will grind him to powder*, Matt. xxi. 44.

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No. 366.—MALACHI i. 8.

Offer it now to thy governor.

THIS is designed as a reproof to Israel for offering such sacrifices for the service of God's altar as were imperfect; and such as, if offered to a superior, would not be accepted. Presents in general are acceptable; but circumstances in the East make a considerable difference on this head, as to the ideas which would be attached by those people to gifts, and those which are commonly entertained in this part of the world. Presents were indispensably necessary to obtain the favour of the great. Frequently indeed the royal revenue was paid in the necessary articles of subsistence; so also was that of individuals; of course such persons would be particularly careful to have what was good and perfect, and would disdain to receive what was otherwise.

Agreeable to this statement, Mr. *Bruce (Travels*, vol. i. p. 353.) tells us, that "the present governor of Dahalac's name is Hagi Mahomet Abd el Cader. The revenue of this governor consists in a goat brought to him monthly by each of the twelve villages. Each vessel that puts in there pays him also a pound of coffee, and every one from Arabia a dollar, or pataka." *Chardin* observes that "it is the custom of the East for poor people, and especially those in the country, to make presents to their lords of lambs and sheep, as an offering or tribute. Presents to men, like offerings to God, expiate offences.

See more in HARMER, vol. ii. p. 25.

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No. 367.—iv. 2. *The sun of righteousness shall arise with healing in his wings.*] The late Mr. ROBINSON of Cambridge called upon a friend just as he had received a letter from his son, who was surgeon on board a vessel then lying off *Smyrna*. The son mentioned to his father, that every morning about sun rise a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the DOCTOR. "Now," says Mr. Robinson, "it strikes me that the prophet *Malachi*, who lived in that quarter of the world, might allude to this circumstance, when he says, the sun of righteousness shall arise with *healing in his wings*. The Psalmist mentions the *wings of the wind*, and it appears to me that this salubrious breeze, which attends the rising of the sun, may be properly enough considered as the wings of the sun, which contain such healing influences, rather than the beams of the sun, as the passage has been commonly understood."

No. 368.—iv. 3. *Ye shall tread down the wicked, for they shall be ashes under the soles of your feet.*] One sort of mortar made in the East is composed of one part of sand, two of wood-ashes, and three of lime, well mixed together, and beaten for three days and nights incessantly with wooden mallets. (SHAW'S *Travels*, p. 206.) *Chardin* mentions this circumstance, and applies it to this passage of the prophet, supposing there is an allusion in these words to the making of mortar in the East, with ashes collected from their baths. Some learned men have supposed the wicked here are compared to ashes, because the prophet had been speaking of their destruction under the notion of burning, ver. 1; but the sacred writers do not always keep close to those figures which they first propose: the paragraph of

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Malachi is a proof of this assertion, and if they had, he would not have spoken of treading on the wicked like ashes, if it had not been customary in these times to tread ashes, which it seems was done to make mortar.

HARMER, vol. i. p. 179.

END OF THE OLD TESTAMENT.

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No. 369.—St. MATTHEW i. 18.

Espoused.

Espousing or betrothing was a solemn promise of marriage made by two persons, each to the other, at such a distance of time as they agreed upon. The manner of performing this espousal was, either by a writing, or by a piece of silver given to the bride, or by cohabitation. The writing that was prepared on these occasions ran in this form: "On such a day of such a month, in such a year, A. the son of A. has said to B. the daughter of B. be thou my spouse according to the law of Moses and the Israelites, and I will give thee, for the portion of thy virginity, the sum of two hundred zuzim, as it is ordained by the law. And the said B. has consented to become his spouse upon these conditions, which the said A. has promised to perform upon the day of marriage. To this the said A. obliges himself; and for this he engages all his goods, even as far as the cloak which he wears upon his shoulder. Moreover he promises to perform all that is intended in contracts of marriage in favour of the Israelitish women. Witnesses A. B. C." The promise by a piece of silver, and without writing, was made before witnesses, when the young man said to his mistress, "Receive this piece of silver, as a pledge that you shall become my spouse." The engagement by cohabitation, according to the rabbins, was allowed by the law, (*Deut.* xxiv. 1.) but it had been wisely forbidden by the ancients, because of the abuses that might happen, and to prevent the inconvenience of clandestine marriages. After such espousal was made, (which was generally when the par-

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ties were young) the woman continued with her parents several months, if not some years, before she was brought home and her marriage consummated. (*Judges* xiv. 8.)

CALMET's *Dictionary of the Bible, art.* MARRIAGE.

No. 370.—ii. 11. *Gold, frankincense, and myrrh.*] Some of the ancients are of opinion, that in the presents which these eastern sages made, they had a mystical meaning, and designed to signify their acknowledgment both of the divinity, royalty, and humanity of our Lord; for the incense, they say, was proper to be given him as a God; the gold, as a king; and the myrrh, as a mortal man, whose body was to be embalmed therewith. It is certain that the eastern people never came into the presence of their princes without some presents, and that their presents were usually of the most choice things that their country afforded. All that they meant therefore, was to do homage to a newborn prince of a neighbouring nation, in the best manner they could; and if what naturalists tell us be true, that myrrh was only to be found in Arabia, and frankincense in Sabæa, which is a part of Arabia, and that this country was not destitute of gold, (2 *Chron.* ix. 14.) and at the same time was famous for men conversant in astronomy, it makes a very probable argument that the wise men came from thence.

No. 371.—iii. 4. *Wild honey.*] This is obtained from wild bees, frequent in Palestine, in hollow trunks or branches of trees, and the clefts of rocks. Thus it is said, "honey out of the stony rock." (*Psalm* lxxxi. 16. *Deut.* xxxii. 13.) Some have supposed this to be the honey-dew, or liquid kind of manna exuding from the leaves of trees, as of the palm or fig-tree, of which the rabbins speak much. *Josephus* (*Bell. Jud.* vol. iv. p. 27.) speaks of honey pressed from the palm trees near Je-

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richo, as little inferior to the real, and *Pliny*, of honey flowing from the olive tree in Syria. (*Nat. Hist.* xxiii. 4.) But neither the honey-dew nor expressed juice, if different, being somewhat unwholesome, is thought so probable as the genuine honey.

No. 372.—iii. 12. *He will burn up the chaff with unquenchable fire.*] There is, in what the Baptist here declares, an evident allusion to the custom of burning the chaff after winnowing, that it might not be blown back again, and so be mingled with the wheat. There was danger, lest, after they had been separated, the chaff should be blown again amongst the wheat by the changing of the wind To prevent this they put fire to it at the windward side, which *crept* on and never gave over till it had consumed all the chaff. In this sense it was an *unquenchable fire*. See also *Psalm* lxxxiii. 13, 14. *Isaiah* v. 24. (Vide HAMMOND and DODDRIDGE *in loc.*)

No. 373.—v. 1. *And seeing the multitudes, he went up into a mountain.*] The first generation of men had neither temples nor statues for their gods, but worshipped towards heaven in the open air. The Persians, even in ages when temples were common in all other countries, not thinking the gods to be of human shape, as did the Greeks, had no temples. They thought it absurd to confine the gods within walls, whose house and temple was the whole world. The Greeks, and most other nations, worshipped their gods upon the tops of high mountains. Hence Jupiter in *Homer* commends Hector for the many sacrifices which he had offered upon the top of Ida. (*Iliad* χ. ver. 170.) The nations which lived near Judea sacrificed also upon the tops of mountains. Balak, king of Moab, carried Balaam to the top of a mountain to sacrifice to the gods,

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and curse Israel from thence. (*Numb.* xxiii. 1.) Abraham was commanded by God to offer Isaac his son for a burnt-offering upon one of the mountains in the land of Moriah. (*Gen.* xxii. 2.) In later ages, the temples were often built upon the summits of mountains. Both at Athens and Rome the most sacred temples stood in the most eminent part of the city. It is further observable, that very high mountains were commonly held sacred to the gods, the reason of which custom was probably because the tops of mountains approached nearest to the heavens, the seat of the gods. It certainly was not with any design to sanction the superstition of the heathens, that our Lord chose to deliver his first discourse from a mountain; it was a convenient and eligible situation for that purpose; but the conformity of his conduct with the general practice is singular and deserving attention. It might inculcate an useful lesson, that as the heathens supposed themselves to be nearer to their gods in such stations, so the doctrines which he delivered were really able to effect that approach to Jehovah, to which the superstitions of the surrounding nations only pretended.

No. 374.—v. 13. *If the salt has lost its savour.*] Our Lord's supposition of the salt losing its savour is illustrated by Mr. MAUNDRELL, (*Journey*, p. 162.) who tells us, that in the Valley of Salt near Gebul, and about four hours journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. "In this," says he, "you may see how the veins of it lie. I broke a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet had perfectly lost its savour. The innermost, which had been connected to the rock, retained its savour, as I found by proof."

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No. 375.—v. 24. *Leave thy gift before the altar.*] This delay was unusual in gifts offered at the altar in such a cause. The oblation of a sacrifice presented even at the altar has indeed been delayed, and the sacrifice rejected, for at that time it might be discovered that the beast had a blemish, or was on some account an improper sacrifice; or the person himself, who came to make the offering, might through uncleanness or some other cause be disqualified for the present. But among all these things, we do not meet with this concerning which Christ speaks in this passage, so that he seems to enjoin a new matter: and, as the offended brother might perhaps be absent in the furthest parts of the land of Israel, and could not be spoken to for some time, it may appear an impossible thing which is commanded. What is to become of the beast, in the mean time, which is left at the altar? To obviate this difficulty, it is answered, that it was a custom and a law among the Jews, that the sacrifices of particular men should not immediately, as soon as they were due, be brought to the altar, but that they should be reserved to the feast next following, whatsoever that were, whether the passover, or pentecost, or tabernacles, and be then offered. At those times all the Israelites were present, and any brother, against whom one had sinned, was not far off from the altar. To this time and custom of the nation it is probable that Christ might allude. LIGHTFOOT'S *Works*, vol. ii. p. 143.

No. 376.—v. 41. *Whosoever shall compel thee.*] Our Lord in this passage refers to the *angari*, or Persian messengers, who had the royal authority for pressing horses, ships, and even men, to assist them in the business on which they were employed. In the modern government of Persia there are officers not unlike the ancient angari, called *chappars*, who serve to carry dispatches between the court and the provinces. When a chappar sets out,

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the master of the horse furnishes him with a single horse, and when that is weary, he dismounts the first man he meets, and takes his horse.. There is no pardon for a traveller that should refuse to let a chappar have his horse, nor for any other who should deny him the best horse in his stable. (See HANWAY'S *Trav.* vol. i. p. 262.)

The Jews, and inhabitants of other provinces, were compelled by the Roman governors or the tetrarchs to furnish horses, and themselves to accompany their public messengers, as those on public business might compel the horses of those on the road to attend them. The Persian couriers wore a dagger as a mark of authority, called *hanger*, from which the name of angari is supposed by some to be derived. (CHARDIN'S *Trav.* vol. ii. p. 242.)

A very full and clear account of these messengers is afforded us in CAMPBELL'S *Travels*, part ii. p. 92. "As I became familiarized to my Tartar guide, I found his character disclose much better traits than his first appearance bespoke. I began insensibly to think him a very entertaining fellow. Perceiving that I was very low spirited and thoughtful, he exhibited manifest tokens of compassion, and taking it into his head that I was actually removed for ever from my friends and my family, he spoke in a style of regret and feeling that did honour to his heart; and, to say the truth, he did every thing in his power to alleviate my feelings, conversing with me either by means of the interpreter, or in broken *lingua franca*, supplying all my wants cheerfully and abundantly, changing horses with me as often as I pleased, and going slowly or galloping forward just as best suited my inclination or humour.

The first object he seemed to have in view on our journey, was to impress me with a notion of his consequence and authority, as a messenger belonging to the

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sultan. As all these men are employed by the first magistrates in the country, and are as it were the links of communication between them, they think themselves of great importance to the state, while the great men, whose business they are employed in, make them feel the weight of their authority, and treat them with the greatest contempt. Hence they become so habitually servile to their superiors, and by natural consequence insolent and over-bearing to their inferiors, or those who, being in their power, they conceive to be so.

As carriers of dispatches, their power and authority wherever they go are in some points undisputed, and they can compel a supply of provisions, horses, and attendants, whenever it suits their occasion; nor dare any man resist their right to take the horse from under him, to proceed on the emperor's business, be the owner's occasion ever so pressing.

As soon as he stopped at a caravanserai, he immediately called lustily about him in the name of the sultan, demanding, in a menacing tone of voice, fresh horses, victuals, &c. on the instant. The terror of this great man operated like magic; nothing could exceed the activity of the men, the briskness of the women, and the terror of the children, (for the caravanserais are continually attended by numbers of the very lowest of the people) but no quickness of preparation, no effort could satisfy my gentleman, he would shew me his power in a still more striking point of view, and fell to belabouring them with his whip, and kicking them with all his might."

No. 377.—v. 47. *If ye salute your brethren.*] The eastern salutations differ considerably, according to the rank of the persons whom they salute. The common salutation is laying the right hand on the bosom, and a little declining their bodies; but when they salute a

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person of great rank, they bow almost to the ground, and kiss the hem of his garment. (SANDYS, *Trav.* p. 50.) Inferiors, out of deference and respect, kiss the feet, the knees, or the garments of their superiors. (SHAW, *Trav.* p. 237.) And the hand also. (D'ARVIEUX, *Voy. dans la Pal.* p. 8.) When Lord Macartney was introduced to the emperor of China, in 1793, it was observed, that every one of the Chinese prostrated themselves upon the ground; and at the grand ceremony on the emperor's birth-day, the people kneeled, and bowed nine times, with as much solemnity as if they had been worshipping a deity.

No. 378.—vi. 1. *To be seen by men.*] In the distribution of alms it is absolutely necessary to avoid ostentation. Charity to men should proceed from love to God; such a principle alone can render it acceptable in his sight. Our Lord found it necessary to deliver an explicit precept upon this subject. This he introduces by an admonition—*take heed that ye do not your alms before men, to be seen,* θεαθηναι, *of them.* This word is very significant, alluding to such a beholding or looking on as there is at a theatre for men that act parts, or strive for masteries, whose reward consists only in the approbation and applause of the spectators. In this sense the word is evidently used by our Lord, who speaks of the reward as consisting in being thus beheld and observed, (ver. 3.)

No. 379.—vi. 2. *Do not sound a trumpet before thee.*] This may be an allusion to the trumpet which was sounded before the stage-players and gladiators, when they were brought into the theatre, and by which the company were called together. Trumpets were also used in very ancient times to assemble people together in companies. The Pharisees, it is possible, might carry

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matters to such an excess of pride and vain glory as literally thus to proclaim their liberality; but probably we are to understand it of the pompous and public manner in which they spoke of and dispensed their benevolence. *Chardin* relates, that in the East the dervises use rams' horns, which there are remarkably long, for trumpets, and that *they blow them in honour of the donor, when any thing is given them.* It is not impossible but that some of the poor Jews that begged alms might be furnished like the Persian dervises, who are a sort of religious beggars, and that these hypocrites might be disposed to confine their almsgiving very much to such as they knew would pay them this honour.

HARMER, vol. i. p. 474. *note.*

No. 380.—vi. 5. *Pray in the corners of the streets.*] Such a practice as is here intimated by our Lord was probably common at that time with those who were fond of ostentation in their devotions, and who wished to engage the attention of others. It is evident that the practice was not confined to one place, since it may be traced in different nations. We have an instance of it related by AARON HILL, (in his *Travels*, p. 52.) "Such Turks as at the common hours of prayer are on the road, or so employed as not to find convenience to attend the mosques, are still obliged to execute that duty: nor are they ever known to fail, whatever business they are then about, but pray immediately when the hour alarms them, in that very place they chance to stand on: insomuch that when a janissary, whom you have to guard you up and down the city, hears the notice which is given him from the steeples, he will turn about, stand still, and beckon with his hand, to tell his charge he must have patience for a while; when taking out his handkerchief, he spreads it on the ground, sits cross legged thereupon, and says his prayers, though in the *open*

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market, which having ended, he leaps briskly up, salutes the person whom he undertook to convey, and renews his journey with the mild expression of *ghell johnnum ghell*, or, come, dear, follow me." It may be proper to add, that such a practice as this is general throughout the East.

No. 381.—vi. 7. *Vain repetitions.*] As prayer is unquestionably one of the principal means by which our dependance upon God is expressed, and our homage is avowed, it cannot be conducted with too much seriousness and reverence. The Jews had very much lost the spirit of this devout exercise, and had suffered themselves in some instances to be influenced by heathen practices: one of these our Lord in particular prohibits, that of using vain repetitions. Μὴ βαττολογήσητε. This word is derived from Βατος, a *stutterer*, properly one who cannot speak plain, but begins a syllable several times before he can finish it, and λογος, *speech*. From hence is derived the name of *Battus*, a silly tautological poet, mentioned by *Suidas*, to whom *Ovid* is thought to allude in the answer of that *babbling Battus* to Mercury:

——— sub illis
Montibus, inquit, erunt, et erant sub montibus illis.
Metam. lib. ii. l. 703.

——— they should
Be near those hills, and near those hills they were.

Hammond says, that though Christ spake not Greek in this sermon, and therefore did not himself refer to the name and style of Battus, the evangelist, or his translator, rendered his Syriac expression by the proverbial Greek word.

The practice of the heathen may be understood from their writings. *Æschylus* has near an hundred verses at

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a time made of nothing but tautologies. The idolatrous worshippers of Baal *called on the name of Baal from morning even until noon, saying, O Baal, hear us.* (1 *Kings* xviii. 26.) Thus also the devotees of Diana, *all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.* (*Acts* xix. 34.)

In imitation of such examples the rabbins had laid down these maxims:—Every one that multiplies prayer shall be heard.—The prayer which is long shall not return empty. Acting therefore upon these principles, there was certainly much danger to be apprehended of unmeaning prolixity and insincere repetitions. Christ saw that it was necessary both to condemn this conduct in others, and to warn his disciples against practices so pernicious to true religion.

No 382.—vi. 16. *When ye fast.*] Fasting has in all ages and among all nations been used in time of mourning, sorrow, or affliction. It was common among the Jews, though the fasts of their calendar are later than the law. The heathens sometimes fasted. The king of Nineveh, terrified by Jonah's preaching, ordered that not only men, but beasts also, should continue without eating or drinking, should be covered with sackcloth, and each after their manner should cry to the Lord. (*Jonah* iii. 5, 6.)

The Jews in their fasts begin the observance of them in the evening after sun-set, and remain without eating till the same hour the next day, or till the rising of the stars. On the great day of expiation, when more strictly obliged to fast, they continue so for twenty-eight hours. Men are obliged to fast from the age of full thirteen, and women from the age of full eleven years. Children from the age of seven years fast in proportion to their strength. During the fast, they not only abstain from food, but

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from bathing, from perfumes, and anointing. This is the idea which the eastern people have generally of fasting, it is a total abstinence from pleasure of every kind. Besides such fasts as are common to all the Jews, others are practised by the most zealous and pious. The Pharisee *(Luke* xviii. 12.) says, *I fast twice in a week, i. e.* Monday and Thursday: on Thursday, in memory of Moses's going up Mount Sinai on that day; on Monday, in memory of his coming down from thence. It is said, that some Pharisees fasted four days in the week. On fast days in the morning, confessions are added to the prayers, and the recital of such melancholy accidents as happened on such a day, and occasioned the fast then celebrating; the law is opened, and part of *Ex.* xxxii. 11. is read; and in the afternoon, in the prayer of Mincha, or the offering, the same is read again with *Isaiah* lv. 6.

Besides the general fasts of the whole Jewish people, others are peculiar to them in different nations. The German Jews, after the feasts of passover and tabernacles, have a custom to fast three days, on the two following Mondays and the Thursday between them. This is founded on an apprehension, that as the preceding feasts were of eight days continuance, they might have offended God during that time. For the same reason they fast on the last day of the year, and some on the last day in every month.

CALMET'S *Dictionary of the Bible, art.* FASTING.

No. 383.—vi. 28—30. *The grass of the field, which is cast into the oven.*] SHAW *(Trav.* p. 85.) tells us, that myrtle, rosemary, and other plants are made use of in Barbary to heat their ovens. This circumstance gives a clear comment on the words of our Lord: *Consider the lilies of the field how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in*

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all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

No. 384.—vii. 4. *Let me pull out the mote out of thine eye.*] LIGHTFOOT *(Hor. Heb. in loc.)* has shewn that this expression was a proverb among the Jews. The word which we render *mote*, signifies *a little splinter*, (though others understand it of a small seed), and thus it is opposed to a large beam with great propriety. But as it is impossible that such a thing as a *beam of wood* should be lodged in the eye, possibly these words might signify different kinds of distempers to which that tender part is subject: the former of which might be no more in comparison with the latter, than a grain or splinter to a beam. DODDRIDGE, *in loc.*

No. 385.—vii. 13. *Enter ye in at the strait gate.*] At the banquets of the ancients, the guests entered by a gate designed to receive them. Hence Christ, by whom we enter in to the marriage feast, compares himself to a gate. *(John* x. 1, 2, 7, 9.) This gate on the coming of the guests was made narrow, the wicket only being left open, and the porter standing to prevent the unbidden from rushing in. When the guests were arrived, the door was shut, and not to be opened to those who stood and knocked without. So the parable of the ten virgins. *(Matt.* xxv. 11.) WHITBY, *in loc.*

No. 386.—viii. 12. *The children of the kingdom shall be cast out into outer darkness.*] This phrase, which is often used after the kingdom of heaven had been compared to a banquet, contains a beautiful allusion to the lustre of those illuminated rooms, in which such feasts were generally celebrated, as opposed to that darkness

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which surrounded those who by night were turned out. But it also sometimes goes yet farther, when the persons excluded are supposed to be thrown into a dark dungeon. Compare *Matt.* xxii. 13. xxv. 30. and *Jude.* xiii. DODDRIDGE, *in loc.*

No. 387.—ix. 15. *Children of the bride-chamber.*] Great mirth and cheerfulness accompanied the celebration of nuptials amongst the Jews. The children of the bride-chamber were the friends and acquaintances of the parties, and assisted in these rejoicings. But to set some bounds to their exultations, a singular ceremony was introduced, according to the rabbins:—a glass vessel was brought in amongst the company, and broke to pieces, that they might by this action restrain their joy, and not run to excess. The *Gemara* produces some instances of this sort. Mar, the son of Rabbena, made wedding feasts for his son, and invited the rabbins; and when he saw that their mirth exceeded its bounds, he brought forth a glass cup, worth four hundred zuzees, and broke it before them, whereupon they became sad. The reason which they assign for this action is, because it is forbidden a man to fill his mouth with laughter in this world. LIGHTFOOT's *Works*, vol. ii. p. 172.

No. 388.—ix. 23. *The minstrels.*] The custom of having musical instruments in funerals came to the Jews from the manners of the Gentiles. In the Old Testament there is no mention of any such custom. They used indeed to mourn for the dead, and commended them, thereby to excite the living to the imitation of their virtues. The use of instruments on these occasions was adopted not by the ancient, but more modern Jews. They might receive it into their ceremonies from other nations where it prevailed. It is frequently mentioned among the Romans under the style of *sicinnium*; and

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in Apuleïus, *monumentarii choraulæ;* and among the Grecians under that of τυμβαυλοι. The custom in the time of our Lord was, for the musicians to begin the dirge, and for those who were present to follow, beating their breasts, according to what was played by the instruments. HAMMOND, *in loc.*

No. 389.—x. 9. *Purses.*] Clothed as the eastern people were with long robes, girdles were indispensably necessary to bind together their flowing vestments. They were worn about the waist, and properly confined their loose garments. These girdles, ζωναι, were so contrived as to be used for purses; and they are still so worn in the East. Dr. *Shaw*, speaking of the dress of the Arabs in Barbary, says, "The girdles of these people are usually of worsted, very artfully woven into a variety of figures, and made to wrap several times about their bodies. One end of them being doubled and sewed along the edges, serves them for a purse, agreeable to the acceptation of the word ζωνη in the Holy Scriptures." *(Travels*, p. 292. fol.) The Roman soldiers used in like manner to carry their money in their girdles. Whence in *Horace, qui zonam perdidit*, means one who has lost his purse, *(Epist.* ii. lib. 2. lin. 40.) And in *Aulus Gellius*, (lib. xv. cap. 12.) C. Gracchus is introduced, saying, those girdles which I carried out full of money, when I went from Rome, I have at my return from the province brought home empty.

No. 390.—x. 17. *They will scourge you.*] This punishment was very common amongst the Jews, with whom there were two ways of inflicting it; one with thongs or whips made of ropes ends or straps of leather, the other with rods, twigs, or branches of some tree. The rabbins think that ordinary faults committed against the law were punished by scourging,

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not with blows from a rod, but from a whip. They reckon up one hundred and sixty-eight faults liable to this penalty; and they hold that all punishable faults, to which the law has not annexed the penalty of death, must be punished by the scourge. The offender was stripped from his shoulders to his middle, and tied by his arms to a pretty low pillar, that he might lean forward, and the executioner might more easily come at his back. Some maintain that they never gave more or less than thirty-nine strokes, but that in greater faults they struck with proportionable violence. Others think, that when the fault and circumstances require it, they might increase the number of blows.

It is said, that after the stripping of the criminal, the executioner mounted upon a stone, to have more power over him, and then scourged him both on the back and breast with thongs made of an ox's hide, in open court, before the face of the judges. The rule was, that the criminal was scourged before the council of three, for the violation of a negative precept; but for the breach of an affirmative, the execution was to be done before the court of twenty-three. All the time the executioner was scourging him, the principal judge proclaimed these words with a loud voice, *If thou observe not all the words of this law, &c. (Deut.* xxviii. 58.) adding, *keep therefore the words of this covenant, (Deut.* xxix. 9.) and concluding at last with those of the Psalmist; *but he being full of compassion forgave their iniquities. (Ps.* lxxviii. 38.) These words he was to repeat, if he had finished before the full number of stripes was given.

No. 391.—x. 27. *What ye hear in the ear, that preach ye upon the house tops.*] This expression will be best explained by referring to the custom of the Jews, mentioned by the rabbins, who affirm that the masters among them used to have their interpreters, who re-

ceived their dictates, *whispered softly in the ear*, and then publicly proposed them to all. Some conceive that by this practice we are to explain, *(Exod.* iv. 16.) *And he shall be thy spokesman unto the people, and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.*

No. 392.—xi. 16. *But whereunto shall I liken this generation? it is like unto children sitting in the markets, and calling unto their fellows.*] It was the custom of children among the Jews, in their sports, to imitate what they saw done by others upon great occasions, and particularly the customs in festivities, wherein the musician beginning a tune on his instrument, the company danced to his pipe. So also in funerals, wherein the women beginning the mournful song, (as the *præficæ* of the Romans) the rest followed lamenting and beating their breasts. These things the children acted and personated in the streets in play, and the rest not following the leader as usual, gave occasion to this speech, *we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.*

No. 393.—xii. 42. *The queen of the South shall rise up in the judgment with this generation, and shall condemn it.*] This is spoken in allusion to a custom among the Jews and Romans, which was, for the witnesses to *rise* from their seats when they accused criminals, or gave any evidence against them.

No. 394.—xiv. 8. *And she being before instructed of her mother.*] The word προβιβάζω, according to *Budæus*, has an allusion to a client instructing an advocate in his cause, giving him the heads of his defence, and furnishing him with all necessary particulars. This gives pecu-

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liar energy to the part which we may suppose Herodias to have acted, in previously *instructing* her daughter what she should propose to the king by way of request; it manifests the contrivance, earnestness, and arrangement of the plan, which was so fatally carried into effect.

No. 395.—xiv. 31. *Wherefore didst thou doubt?*] This is a figurative word, taken either from a person standing where two ways meet, not knowing which to choose, but inclining sometimes to the one and sometimes to the other, or from the tremulous motion of a balance, when the weights on both sides are nearly equal, and consequently now the one and now the other scale seems to preponderate and fix the beam. The French word *balancer* very exactly answers to διςαζειν in this latter view.

No. 396.—xv. 5. *It is a gift.*] There was a solemn form of devoting amongst the Jews called ευχη ωφελειας, and though very contrary to charity, yet frequent with them, to bind themselves by vow or execration to do nothing beneficial to a neighbour or parent, &c. This was called corban, and is the same with δωρον. This was used by them even against their own parents, and though contrary to the precept of honouring and relieving them, yet was considered obligatory by them. Many cases are to be found in Maimonides and the rabbins of this kind, and this it is probably which is charged on the Pharisees by Christ. But that which is more ordinarily received by the ancients, and which *Origen* had from an Hebrew, is, that corban and δωρον are a gift consecrated to God; and so saith *Theophylact*. The Pharisees persuading children to give nothing to their parents, but to consecrate all to the treasury of the tem-

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ple, taught them to say, 'O Father, that whereby thou mightest be profited (relieved) by me, is a gift,' (consecrated to the temple) and so they divided with the children all they had, leaving the poor parents without any relief in their old age. HAMMOND *in loc.*

No. 397.—xvi. 19. *I will give unto thee the keys of the kingdom of heaven.*] As stewards of a great family, especially of the royal houshold, bore a key, probably a golden one, in token of their office, the phrase of giving a person the key naturally grew into an expression of raising him to great power. (Comp. *Isaiah* xxii. 22. with *Rev.* iii. 7.) This was with peculiar propriety applicable to the stewards of the mysteries of God. (1 *Cor.* iv. 1.) Peter's opening of the kingdom of heaven, as being the first that preached it both to the Jews and to the Gentiles, may be considered as an illustration of this promise; but it is more fully explained by the power of binding and loosing afterwards mentioned.

No. 398.—xviii. 6. *But whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hung about his neck, and that he were drowned in the depth of the sea.*] Grotius observes that the kind of punishment here alluded to was not used among the Jews, but that it was practised by the ancient Syrians. *Casaubon* (upon the 67th chapter of Suetonius's Augustus) relates, that the tutor and ministers of Caius Cæsar, for taking the opportunity of his sickness and death, to infest and ruin the province by their pride and covetousness, were, with a heavy weight put about their necks, thrown headlong into a river. It may be observed also, that when the punishment of drowning was inflicted, the persons condemned were rolled up in sheets of lead, and so cast into the water. (Vide *Elsner, Observ.* vol. i. p. 85.)

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No. 399.—xviii. 34. *And his lord was wroth, and delivered him to the tormentors.*] Imprisonment is a much greater punishment in the eastern parts of the world than here; state criminals, especially when condemned to it, are not only forced to submit to a very mean and scanty allowance, but are frequently loaded with clogs, or yokes of heavy wood, in which they cannot either lie or sit at ease; and by frequent scourgings, and sometimes by racking, are quickly brought to an untimely end. (See *Samedo's China*, p. 225.) To this there is probably a reference here.

DODDRIDGE *in loc.*

No. 400.—xix. 24. *It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.*] The plundering Arabs commonly ride into houses, and commit acts of violence, if measures are not taken to prevent them. On this account the doors are often made very low, frequently not above three feet in height. This must be very inconvenient for those who keep camels, and must often want to introduce them into their court-yards. They however contrive to do this, by training them up not only to kneel down when they are loaded and unloaded, but to make their way *on their knees* through such small doorways. This must, without doubt, be attended with great difficulty, and makes the comparison of our Lord sufficiently natural; *it would be as easy to force a camel through a door-way, as small as the eye of a needle, as for a rich man to enter into the kingdom of God.*

HARMER, vol. iii. p. 89.

No. 401.—xx. 21. *She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.*] This request was made in allusion to the ab bethdin, or father of the

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court, who sat on the right hand of the nasi or president of the sanhedrim; and to the hacam or sage, who sat on the left. (*Lamy, App. Bibl.* b. i. c. 12. p. 201. 4to.)

No. 402.—xx. 23. *Ye shall drink indeed of my cup.*] It was anciently the custom, at great entertainments, for the governor of the feast to appoint to each of his guests the kind and proportion of wine which they were to drink, and what he had thus appointed them it was thought a breach of good manners either to refuse or not drink up; hence a man's *cup*, both in sacred and profane authors, came to signify the portion, whether of good or evil, which befals him in this world. Thus *Homer* introduces Achilles comforting Priam for the loss of his son.

Two urns by Jove's high throne have ever stood,
The source of evil one, and one of good:
From thence the cup of mortal man he fills,
Blessings to those, to these distributes ills;
To most he mingles both; the wretch decreed
To taste the bad unmix'd is curs'd indeed:
Pursued by wrongs, by meagre famine driv'n,
He wanders, outcast both of earth and heav'n.
The happiest taste not happiness sincere,
But find the cordial draught is dash'd with care.

Iliad xxiv.

Similar to this is what we meet with in *Psalm* lxxv. 8. *In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same; but for the dregs thereof, all the wicked of the earth shall wring them out, and drink them.* What Christ means by the expression, we cannot be at a loss to understand, since, in two remarkable passages, (*Luke* xxii. 42. and *John* xviii. 11.) he has been his own interpreter: for *lethale poculum bibere*, or to taste of death, was a common

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phrase among the Jews, and from them we have reason to believe that our Lord borrowed it.

No. 403.—xxi. 8. *Others cut down branches from the trees, and strewed them in the way.*] It was usual in the East to strew flowers and branches of trees in the way of conquerors and great princes. So we find that those who esteemed Christ to be the Messiah and their king acted towards him. A similar instance may be found in *Herodotus*, (vii. p. 404.) He informs us that people went before Xerxes passing over the Hellespont, and burnt all manner of perfumes on the bridges, and strewed the way with myrtles.

No. 404.—xxi. 9. *And the multitudes that went before, and that followed, cried, saying, Hosannah to the son of David.*] This was a form of acclamation used in the feast of tabernacles, when they carried boughs in their hands, and sung psalms and hosannahs. The use of boughs and hymns was common amongst the Greeks, in any time of sacred festivity. According to *Hesychius* they held a bough of laurel in their hands when they praised their gods. As this ceremony was used at the inauguration of a king, who was honoured with the strewing of garments and boughs, so in the present instance it was an acknowledgment of Christ as the Messiah, whom they expected, and thus welcomed.

No. 405.—xxi. 12. *And Jesus went into the temple of God, and cast out all that sold and bought in the temple, and overthrew the tables of the money-changers.*] The money-changers were such persons as supplied the Jews, who came from distant parts of Judea, and other parts of the Roman empire, with money, to be received back at their respective homes, or which they had paid before they began their journey. Perhaps also they ex-

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changed foreign coins for those current at Jerusalem. The Talmud and Maimonides inform us that the half-hekel paid yearly to the temple by all the Jews, (*Exod.* xxx. 15.) was collected there with great exactness in the month Adar, and that on changing the shekels and other money into half-shekels for that purpose, the money-changers exacted a small stated fee, or payment, called kolbon. It was the tables on which they trafficked for this unholy gain which Christ overturned.

HAMMOND *in loc.*

No. 406.—xxi. 21. *Ye shall say to this mountain, be thou removed.*] It was a common saying among the Jews, when they intended to commend any one of their doctors for his great dexterity in solving difficult questions, that *he was a rooter up of mountains.* In allusion to this adage, Christ tells his disciples, that, *if they had faith, they might say to a mountain, be thou removed, and be thou cast into the sea, and it should be done;* that is, in confirmation of the christian faith, they should be able to do the most difficult things. As these words are not to be taken in a literal sense, so they are likewise to be restrained to the age of miracles, and to the apostles, since experience convinces us, that this is no ordinary and standing gift belonging to the church.

WHITBY *in loc.*

No. 407.—xxii. 11. *A wedding garment.*] It was usual for persons to appear at marriage-feasts in a sumptuous dress, generally adorned with florid embroidery, as some writers tell us (See *Rev.* xix. 8. and Dr. HAMMOND *in loc.*); but as it could not be expected that travellers thus pressed in should themselves be provided with it, we must therefore conclude, not only from the magnificence of the preparations, to which we must

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suppose the wardrobe of the prince corresponded, but likewise from the following circumstance of resentment against this guest, that a robe was offered, but refused by him: and this is a circumstance which (as *Calvin* observes) is admirably suited to the method of God's dealing with us, who indeed requires holiness in order to our receiving the benefits of the gospel, but is graciously pleased to work it in us by his holy spirit, and therefore may justly resent and punish our neglect of so great a favour. DODDRIDGE *in loc.*

No. 408.—xxii. 24. *Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.*] The marriage of the widow with her brother-in-law was performed without much ceremony; because the widow of the brother who died without children passed at once for the brother-in-law's wife. Custom, however, required that it should be acknowledged in the presence of two witnesses, and that the brother should give a piece of money to the widow. The nuptial blessing was added, and a writing to secure the wife's dower. Some believe that this law was not observed after the Babylonish captivity, because since that time there has been no distinction of the inheritances of the tribes. The present Jews do not practise this law, or at least very rarely.

Leo of *Modena* describes this practice in the following manner:—"Three rabbins and two other witnesses, the evening before, choose a place where the ceremony may be performed. The next day, when they come from morning prayers, they all follow the rabbins and witnesses, who in the appointed place sit down, and order the widow and her brother-in-law to appear before them, who declare that they there present themselves in order to be free. The principal rabbin proposes several

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questions to the man, and exhorts him to marry the widow; then, seeing him persist in his refusal, after some other interrogatories the man puts on one of the rabbin's shoes, which is fit for any foot, and the woman in the mean time draws near to him, and assisted by the rabbin, says to him in Hebrew, 'My husband's brother will not continue the posterity of his brother in Israel, and refuses to marry me, as being my brother-in-law.' The brother-in-law answers, 'I have no mind to take her.' Hereupon the woman stoops down, loosens and pulls off the shoe, throws it upon the ground, spits before him, and says in Hebrew to him, with the help of the rabbin, 'So shall it be done unto that man who will not build up his brother's house; and his name shall be called in Israel, the house of him that hath his shoe loosed.' These words she repeats three times, and they who are present answer as often, 'He that hath his shoe loosed.' Hereupon the rabbin immediately tells her, that she may marry again; and if she requires any certificate of what is done, the rabbins shall deliver one to her."

No. 409.—xxii. 40. *On these two commandments hang all the law and the prophets.*] These words allude to a custom mentioned by *Tertullian*, of writing the laws, and hanging them up in a public place, that they might be seen by all the people. It imports that in these two commandments is contained all that the law and the prophets require, in reference to our duty to God and man; for though there are some precepts of temperance, which we owe to ourselves, yet they are such as we may be inclined to perform from the true love of God and of our neighbour; for the love of God will preserve us from impatience, discontent, and evil lustings; it will make us watchful over our-

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selves to keep a good conscience, as being solicitous for our eternal welfare: and the love of our neighbour will restrain us from all angry passions, such as envy and malice, which arise against him: so that these two commandments may be very justly called an abridgment or compendium of the whole scriptures.

WHITBY *in loc.*

No. 410.—xxiii. 2. *The scribes.*] The scribes were persons some way employed about books, writings, or accounts, either in transcribing, reading, or explaining them. According to these various employments there were several sorts of them. Most authors, however, reduce them to two general classes, civil and ecclesiastical scribes. Of the civil scribes there were doubtless various ranks and degrees, from the common scrivener to the principal secretary of state. It is probable the next scribe in office was the secretary of war, called the principal scribe of the host, who mustered the people of the land, (2 *Kings* xxv. 19.) It is reasonably supposed this is the officer referred to in *Isaiah* xxxiii. 18. *Where is the scribe? Where is the receiver? Where is he that counteth the towers?* Besides the principal scribes or secretaries, we read of numbers of a lower order, as of *the families of the scribes which dwelt at Jabez*, (1 *Chron.* ii. 55.) and of the scribes, as well as the officers and porters that were of the tribe of Levi. (2 *Chron.* xxxiv. 13.) It is probable some of these were under-secretaries and clerks to the principal scribes; others of them might be scriveners employed in drawing deeds and contracts, and in writing letters, and any other business of penmanship. Such scribes are referred to in *Psalm* xlv. 1. *My tongue is as the pen of a ready writer.* Others of these inferior scribes might be schoolmasters, who, as the Jewish doctors tell us, were chiefly of the tribe of Simeon, and that

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Jacob's prophetic curse upon this tribe, that *they should be divided in Jacob, and scattered in Israel, (Gen.* xlix. 7.) was hereby accomplished.

The ecclesiastical scribes, who are frequently mentioned in the New Testament, were the learned of the nation, who expounded the law, and taught it to the people, and are therefore sometimes called νομοδιδασκαλοι, doctors of the law. The νομικοι so often mentioned in the New Testament, and rendered *lawyers*, were the scribes. Compare *Matt.* xxii. 35. with *Mark* xii. 28. Scribe was a general name or title of all who studied, and were teachers of the law and of religion, *(Isaiah* ix. 15.) They were the preaching clergy among the Jews, and while the priests attended the sacrifices, they instructed the people. It appears, however, that what they taught chiefly related to the traditions of the fathers; that it was about external, carnal, and trivial rites; and that it was very litigious and disputatious.

JENNINGS's *Jewish Antiquities*, vol. i. p. 390.

No. 411.—xxiii. 6. *And love the uppermost rooms at feasts.*] "At their feasts matters were commonly ordered thus: three couches were set in the form of the Greek letter Π. The table was placed in the middle, the lower end whereof was left open to give access to servants for setting and removing the dishes, and serving the guests. The other three sides were inclosed by the couches, whence it got the name of triclinium. The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place, and that which the pharisees are said particularly to have affected, was distinguished by the name πρωτοκλισια." CAMPBELL, *Prelim. Dissert.* p. 365.

No. 412.—xxiii. 24. *Ye strain at a gnat, and swallow a camel.*] This is an allusion to a custom the Jews

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had of filtering their wine, for fear of swallowing any insect forbidden by the law as unclean. *Maimonides*, in his treatise of forbidden meats, (cap. ii. art. 20.) affords a remarkable illustration of our Saviour's proverbial expression. "He who strains wine, or vinegar, or strong drink, and eats the gnats, or flies, or worms which he hath strained off, is whipped."

In these hot countries, as *Serrarius* well observes, (*Trihæres*, p. 51.) gnats were apt to fall into wine, if it were not carefully covered; and passing the liquor through a strainer, that no gnat or part of one might remain, grew into a proverb for exactness about little matters.

No. 413.—xxiii. 27. *Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.*] Of the tombs of the ancients, accurate descriptions have been given by eastern travellers. SHAW presents us with the following account of these sepulchres. "If we except a few persons who are buried within the precincts of some sanctuary, the rest are carried out at a small distance from their cities and villages, where a great extent of ground is allotted for that purpose. Each family hath a particular portion of it walled in like a garden, where the bones of their ancestors have remained undisturbed for many generations: for in these inclosures the graves are all distinct and separate, having each of them a stone placed upright, both at the head and feet, inscribed with the name of the person who lieth there interred, whilst the intermediate space is either planted with flowers, bordered round with stone, or paved all over with tiles. The graves of the principal citizens are further distinguished by some square chambers or cupolas, that are built over them. (*Mark* v. 3.) Now as all these different sorts of tombs and sepulchres, with

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the very walls likewise of the inclosures, are constantly kept clean white-washed and beautified, they continue to this day to be an excellent comment upon that expression of our Saviour's, where he mentions the garnishing of the sepulchres, *(Matt.* xxiii. 29.) and again, ver. 27. where he compares the scribes, pharisees, and hypocrites to whited sepulchres." *(Trav.* p. 285. fol.) What is here narrated furnishes a comment upon *Matt.* viii. 28. where mention is made of the demoniacs who *came out of the tombs.* It is obvious that they might dwell in places that were constructed like chambers or rooms.

It may be agreeable to add to the above citation, that it was a customary thing to plant herbs and flowers either upon or close to the grave. The women in Egypt, according to *Maillet*, go "at least two days in the week to pray and weep at the sepulchres of the dead; and the custom then is, to throw upon the tombs a sort of herb which the Arabs call rihan, and which is our sweet basil. They cover them also with the leaves of the palm-tree." *(Lett.* x. p. 91.) Myrtle, which has been frequently used on joyful occasions, is employed by the people of the East to adorn the tombs of the dead, for Dr. *Chandler* tells us, that in his travels in the Lesser Assia (p. 200.) he found some Turkish graves there, which had each a bough of myrtle stuck at the head and the feet. *Rauwolff* mentions the same circumstance (p. 65.) At Aleppo, there grow many myrtles, which they diligently propagate, because they are beautiful, and remain long green, to put about their graves.

No. 414.—xxiv. 41. *Two women shall be grinding at the mill, the one shall be taken, and the other left.*] Amongst other circumstances which should manifest the security of the world at the coming of Christ, it is par-

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ticularly mentioned, that *two women shall be grinding at the mill, the one shall be taken, and the other left.* "Most families grind their wheat and barley at home, having two portable grindstones for that purpose. The uppermost is turned round by a small handle of wood or iron, placed in the edge of it. When this stone is large, or expedition is required, then a second person is called in to assist. It is usual for the women alone to be concerned in this employ, sitting themselves down over against each other, with the mill-stones between them." (SHAW's *Travels*, p. 297.) Hence also we may learn the propriety of that expression of *sitting behind the mill. (Exod.* xi. 5.)

No. 415.—xxiv. 51. *And cut him asunder.*] If this expression be understood in its primary and literal sense, it must denote that most horrible punishment of being cut in sunder whilst alive, which there is a tradition that the prophet Isaiah suffered. There are many instances in ancient writers of this method of executing criminals, and it is still practised by some nations, particularly by the western Moors in Barbary, as we are assured by Dr. SHAW. *(Trav.* p. 254. 2d. ed.) *Calmet* says *(Dict. of the Bible, art.* SAW*)* this punishment was not unknown among the Hebrews. It came originally from the Persians or the Chaldeans. It is still in use among the Switzers, and they practised it not many years ago on one of their countrymen, guilty of a great crime, in the plain of Grenelles, near Paris. They put him into a kind of coffin, and sawed him at length, beginning at the head, as a piece of wood is sawn. Parisates, king of Persia, caused Roxana to be sawn in two alive. Valerius Maximus says, that the Thracians sometimes made living men undergo this torture. The laws of the twelve tables, which the Romans had borrowed from the Greeks, condemned certain crimes

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to the punishment of the saw; but the execution of it was so rare, as *Aulus Gellius* says, (*Noct. Att.* lib. xii. cap. 2.) that none remembered to have seen it practised. *Herodotus* (lib. 6.) relates, that Sabacus, king of Egypt, received an order in a dream to cut in two all the priests of Egypt. Caius Caligula, the emperor, often condemned people of condition to be sawn in two through the middle. *Aut medios serrâ dissecuit.* Sueton. in Caio.

No. 416.—xxiv. 51. *And appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth.*] In ancient times the stewards of great families were slaves, as well as the servants of a lower class, being raised to that trust on account of their fidelity, wisdom, sobriety, and other good qualities. If any steward, therefore, in the absence of his lord, behaved as is represented in the parable, it was a plain proof that the virtues on account of which he was raised were counterfeited, and by consequence that he was an hypocrite. Slaves of this character, among other chastisements, were sometimes condemned to work in the mines; and as this was one of the most grievous punishments, when they first entered nothing was heard among them but weeping and gnashing of teeth, on account of the intolerable fatigue to which they were subjected in these hideous caves, without hope of release.

MACKNIGHT'S *Harm.* vol. ii. p. 139.

No. 417.—xxv. 4. *The wise took oil in their vessels with their lamps.*] *Chardin* observes, that in many parts of the East, and in particular in the Indies, instead of torches and flambeaux, they carry a pot of oil in one hand, and a lamp full of oily rags in the other. They seldom make use of candles, especially amongst the

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great, candles casting but little light, and they sitting at a considerable distance from them.

HARMER, vol. ii. p. 431. *note.*

No. 418.—xxv. 6. *And at midnight there was a cry made, behold, the bridegroom cometh, go ye out to meet him.*] It was the custom among the ancient Greeks to conduct the new married couple home with torches or lamps. Thus Homer describes a marriage procession.

The sacred pomp and genial feast delight,
And solemn dance, and hymeneal rite;
Along the street the new made brides are led,
With torches flaming, to the nuptial bed:
The youthful dancers in a circle bound
To the soft flute and cithern's silver sound;
Through the fair streets the matrons in a row
Stand in their porches, and enjoy the show.

Iliad xviii. lin. 569.

A like custom is still observed among the pagan East Indians, "for on the day of their marriage the husband and wife, being both in the same palanquin, go out between seven and eight o'clock at night, accompanied with all their kindred and friends: the trumpets and drums go before them, and they are lighted by a multitude of massals, which are a kind of flambeaux. The new married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and many of those massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before the palanquin." (*Agreement of Customs between East Indians and Jews*, art. xvii. p. 68.)

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The Roman ladies were led home to their husbands houses in the evening by the light of torches. (KENNETT'S *Roman Antiquities*, part ii. b. v. c. 9.) These circumstances strongly illustrate the parable of the ten virgins, especially where it is said that *they went out to meet the bridegroom with their lamps.*

No. 419.—xxv. 33. *He shall set the sheep on his right hand, but the goats on the left.*] This seems to allude to the custom in the sanhedrim, where the Jews placed those to be acquitted on the right, and those to receive sentence of condemnation on the left hand.

WHITBY *in loc.*

No. 420.—xxvii. 6. *The price of blood.*] It was a custom among the Jews, imitated by the first christians, that it should not be lawful for executioners to offer any thing, or for any alms to be received from them. This was also the case with money that came out of the publicans or quæstors exchequer. No money obtained by the blood or life of another was fit to be received or put into the treasury. The field that was bought with it was called the field of blood.

No. 421.—xxvii. 26. *To be crucified.*] When a person was crucified, he was nailed to the cross, as it lay upon the ground, through each hand extended to its utmost stretch, and through both the feet together; the cross was then erected, and the foot of it thrust with violence into a hole prepared in the ground to receive it. By this means the body, whose whole weight hung upon the nails, which went through the hands and feet, was completely disjointed, and the sufferer at last expired by the force of pain. This kind of death, which was the most cruel, shameful, and cursed death, that

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could be devised, was used only by the Romans for slaves, and the basest of the people, who were capital offenders. Sometimes a fire was kindled at the foot of the cross, that so the sufferer might perish by the smoke and flame. The emperor, Alexander Severus, commanded one to be executed in this manner, who was a cheat, a quack, and a dealer in (as it were) smoke, that hereby there might be some relation between his crime and his penalty. It has been thought, that below the crucified person's feet was a kind of footstool, or piece of wood jutting out, on which his feet were laid and fastened. Without this the criminal could not long continue nailed to the cross, the whole weight bearing upon his hands. Some assert that there are no traces of this footstool in those descriptions of the cross, which the most ancient Greek and Latin writers have left us; but they speak of a kind of wooden horse, upon which the suffering person was as it were mounted, that so his hands might not be torn asunder by the weight of his body; this was a large peg fixed about half way up the cross, as appears in *Justin*, *Irenæus*, and others. Sometimes they who were fastened upon the cross lived long in that condition. *Andrew* is believed to have lived three days upon it, others nine days. *Eusebius* (lib. vii. cap. 8.) speaks of certain martyrs in Egypt, who were kept on the cross till they were starved to death. Sometimes they were devoured by birds and beasts of prey:

—— cruxillum tollat in auras,
Viventerque oculos offerat alitibus. PRUDENT.

And generally they were devoured after death by wolves, dogs, and birds. Guards were appointed to observe that none should take them down and bury them.

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No. 422.—xxvii. 29. *And when they had plaited a crown of thorns, they put it upon his head.*] Amongst other circumstances of suffering and ignominy, which accompanied the death of Christ, it is said that they plaited *a crown of thorns, and put it upon his head.* HASSELQUIST (*Travels*, p. 288.) says, "The naba or nabka of the Arabians is in all probability the tree which afforded the crown of thorns put on the head of Christ: it grows very commonly in the East. This plant was very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain; the crown might be easily made of these soft, round, and pliant branches; and what in my opinion seems to be the greatest proof is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment." Other writers have advanced different opinions on this subject. Some have asserted that it was the *acacia*, or the *white thorn*, or the *juncus marinus;* but after all, the matter must be left indeterminate. (See *Bartholin. Dissert. de spineâ Coronâ.*)

No. 423.—xxvii. 34. *They gave him vinegar to drink mingled with gall.*] Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which, it seems, were of the *sweet* sort.

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No. 424.—xxviii. 1. *The end of the sabbath.*] *M. Basnage* thus describes the manner in which the Jews conclude the sabbath. "In the evening they return to the synagogue, to prayer again. The law is taken from the ark a second time. Three persons sing the psalm of the sabbath, and read the section of the following week. They repeat the hundred and nineteenth psalm, and bring the perfume. According to Rabbam Simon, the son of Gamaliel, this was only a gum that distilled from a balsamic tree; but others maintain it was compounded of three hundred and sixty-eight pounds of different aromatic drugs, which the high priest pounded in a mortar. They find a mystery in this number, which they divide into two, and refer one of them to the days of the solar year. They think also, that this perfume is necessary to guard themselves from the ill odour that is exhaled from hell, the fire whereof begins to burn again when the sabbath ends. Lastly, the blessing is given as in the morning, and the sabbath concludes when they see three stars appear in the firmament." (*History of the Jews*, p. 442. § 16.)

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No. 425.—St. MARK i. 6.

He did eat locusts.

Much pains have been taken to prove that the locusts, which are said to have been a part of John the Baptist's food, were the fruit of a certain tree, and not the bodies of the insects so called; but a little enquiry after facts will fully clear up this matter, and shew that, however disgustful the idea of such kind of food appears to us, the eastern nations have a very different opinion about it. *Dampier* informs us, (vol. i. p. 430.) that "the Indians of the Bashee islands eat the bodies of locusts:" and that he himself once tasted of this dish, and liked it very well. He also tells us (vol. ii. p. 27.) that the Tonquineze feed on locusts; that they eat them fresh, broiled on coals, or pickle them to keep; and that they are plump and fat, and are much esteemed by rich and poor, as good wholesome food, either fresh, or pickled. *Shaw* observes (*Travels*, p. 188.) that the Jews were allowed to eat them; and that, when they are sprinkled with salt, they are not unlike in taste to our fresh-water cray-fish. Ives (*Trav.* p. 15.) informs us, that the inhabitants of Madagascar eat locusts, of which they have an innumerable quantity, and that they prefer them to the finest fish. (See also *Herodotus*, b. iv. s. 172.)

No. 426.—ii. 4. *They uncovered the roof where he was.*] The most satisfactory interpretation of this passage may be obtained from Dr. *Shaw*, who acquaints us, that "the houses throughout the East are low, hav-

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ing generally a ground floor only, or one upper story, and flat roofed, the roof being covered with a strong coat of plaster of terrace. They are built round a paved court, into which the entrance from the street is through a gateway or passage-room, furnished with benches, and sufficiently large to be used for receiving visits, or transacting business. The stairs which lead to the roof are never placed on the outside of the house in the street, but usually in the gateway, or passage-room to the court, sometimes at the entrance within the court. This court is now called in Arabic, *el woost*, or the middle of the house; literally answering to το μεσον of *St. Luke* v. 19. It is customary to fix cords from the parapet walls (*Deut.* xxii. 8.) of the flat roofs across this court, and upon them to expand a veil or covering, as a shelter from the heat. In this area probably our Saviour taught. The paralytic was brought on to the roof by making a way through the crowd to the stairs in the gateway, or by the terraces of the adjoining houses. They rolled back the veil, and let the sick man down over the parapet of the roof into the area or court of the house, before Jesus." (*Trav.* p. 277.)

No. 427.—v. 38. *Wailed greatly.*] The custom of employing *mourning women* by profession still prevails in the East. SHAW (*Trav.* p. 242.) speaking of the Moorish funerals, says, "there are several women hired to act on these lugubrious occasions, who, like the *præficæ* or mourning women of old, are skilful in lamentation, (*Amos* v. 16.) and great mistresses of these melancholy expressions, (that is, as he had before remarked, of squalling out several times together, loo, loo, loo, in a deep and hollow tone, with several ventriloquous sighs): and indeed they perform their part with such proper sounds, gestures, and commotions, that they rarely fail

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to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. The British factory has often been very sensibly touched with these lamentations, whenever they were made in the neighbouring houses." So NIEBUHR, *(Voyage en Arabie*, tom. i. p. 150.) says, " the relations of a dead Mahometan's wife, not thinking themselves able to mourn for him sufficiently, or finding the task of continual lamentation too painful, commonly hire for this purpose some women who understand this trade, and who utter woeful cries from the moment of the death of the deceased until he is interred." (See *Jer.* ix. 17, 18.)

No. 428.—vii. 4. *Except they wash they eat not.*] Washings and purifications were carried to a most ceremonious excess by the pharisees, who thus abused what within proper bounds was expedient and commendable. Their conduct, however ridiculous, is paralleled by that of the Remmont, a sect of christians, of whom Mr BRUCE *(Travels*, vol. iv. p. 275.) says, " their women pierce their ears, and apply weights to make them hang down, and to enlarge the holes, into which they put earrings almost as big as shackles, in the same manner as do the Bedowise in Syria and Palestine. Their language is the same as that of the Falasha, with some small difference of idiom. They have great abhorrence of fish, which they not only refrain from eating, but cannot bear the sight of; and the reason they give for this is, that Jonah the prophet (from whom they boast they are descended) was swallowed by a whale, or some other such great fish. They are hewers of wood and carriers of water to Gondar, and are held in great detestation by the Abyssinians. They hold, that having been once baptized, and having once communicated, no sort of prayer or other attention to divine worship is necessary. They

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wash themselves from head to foot after coming from market, or any public place where they may have touched any one of a sect different from their own, esteeming all such unclean."

No. 429.—ix. 41. *Whosoever shall give you a cup of water to drink in my name, shall not lose his reward.*] To furnish travellers with water is at this time thought a matter of such consideration, that many of the eastern people have been at a considerable expence to procure passengers that refreshment. "The reader, as we proceed," says Dr. CHANDLER (*Trav. in Asia Minor*, p. 20.) "will find frequent mention of fountains. Their number is owing to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation; and a cloudless sun, which inflames the air, requires for the people the verdure, shade, and coolness, its agreeable attendants; hence they occur not only in the towns and villages, but in the fields and gardens, and by the sides of the roads, and by the beaten tracks on the mountains. Many of them are the useful donations of humane persons while living, or have been bequeathed as legacies on their decease. The Turks esteem the erecting of them as meritorious, and seldom go away after performing their ablutions or drinking, without gratefully blessing the name and memory of the founder." Then, after observing that the method used by the ancients of obtaining the necessary supplies of water still prevails, which he describes as done by pipes, or paved channels, he adds, "when arrived at the destined spot, it is received by a cistern with a vent, and the waste current passes below from another cistern, often an ancient sarcophagus. It is common to find a cup of tin or iron hanging near by a chain, or a wooden scoop with an handle placed in a

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niche in the wall. The front is of stone, or marble, and in some, painted and decorated with gilding, and with an inscription in Turkish characters in relievo." The blessing of the name and memory of the builder of one of these fountains shows that a cup of water is in these countries by no means a despicable thing.

Niebuhr tells us, that among the public buildings of Kahira, those houses ought to be reckoned where they daily give water *gratis* to all passengers that desire it. Some of these houses make a very handsome appearance; and those whose business it is to wait on passengers are to have some vessels of copper curiously tinned, and filled with water, always ready on the window next the street. (*Voyage en Arabie*, tom. i. p. 97.)

No. 430.—ix. 44. *Where their worm dyeth not, and the fire is not quenched.*] Dr. RYMER (*Representation of Revealed Religion*, p. 155.) supposes that both the worm and the fire are meant of the body, and refer to the two different ways of *funeral* among the ancients, interment and burning; so that our Lord may seem here to prevent an objection against the permanent misery of the wicked in hell, arising from the frail constitution of the body; as if he should have said, the body will not then be as it is at present, but will be incapable of consumption or dissolution. In its natural state, the worms may devour the whole, and die for want of nourishment; the fire may consume it, and be extinguished for want of fuel; but there shall be perpetual food for the worm that corrodes it, perpetual fuel for the fire that torments it. The words of the apocryphal writer in *Judith* xvi. 17. greatly illustrate this interpretation. It is said, "the Lord Almighty will take vengeance on the wicked in the day of judgment, putting fire and worms into their flesh, and they shall feel them, and weep for ever."

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No. 431.—x. 4. *And they said, Moses suffered to write a bill of divorcement, and to put her away.*] Divorces seem to have been permitted among the Jews, before the law; but we find no example of that kind in the Old Testament written since Moses. They have been less frequent with the Jews since their dispersion among nations which do not permit the dissolution of marriage upon light occasions. In cases where it does take place, the woman is at liberty to marry again as she shall think proper, but not with the person who gave occasion for the divorce. To prevent the abuse which the Jewish men might make of the liberty of divorcing, the rabbins appoint many formalities, which consume much time, and give the married couple opportunity to be reconciled. Where there is no hope of accommodation, a woman, a deaf man, or a notary, draws the letter of divorce. He writes it in the presence of one or more rabbins, on vellum ruled, containing only twelve lines, in square letters; and abundance of little trifling particulars are observed, as well in the characters as in the manner of writing, and in the names and surnames of the husband and wife. He who pens it, the rabbins, and witnesses, ought not to be relations either to the husband, or to the wife, or to one another.

The substance of this letter, which they call *gheth*, is as follows: "On such a day, month, year, and place, I, N. divorce you voluntarily, put you away, restore you to your liberty, even you, N. who were heretofore my wife, and I permit you to marry whom you please." The letter being written, the rabbi examines the husband closely, in order to learn whether he is voluntarily inclined to do what he has done. They endeavour to have at least ten persons present at this action, without reckoning the two witnesses who sign, and two

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other witnesses to the date. After which the rabbi commands the wife to open her hands, in order to receive this deed, lest it fall to the ground; and after having examined her over again, the husband gives her the parchment, and says to her, here is thy divorce, I put thee away from me, and leave thee at liberty to marry whom thou pleasest. The wife takes it, and gives it to the Rabbi, who reads it once more, after which she is free.

CALMET'S *Dictionary of the Bible, art.* DIVORCE.

No. 432.—xiv. 3. *And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of ointment of spikenard, very precious, and she brake the box, and poured it on his head.*] *Chardin* describes the Persians as sometimes transporting their wine in buck or goat-skins, which are pitched, and when the skin is good the wine is not at all injured, nor tastes of the pitch. At other times they send it in bottles, whose mouths are stopped with cotton, upon which melted wax is poured, so as quite to exclude the air. They pack them up in chests, in straw, ten small bottles in each, sending the celebrated wine of Schiras thus through all the kingdom into the Indies, and even to China and Japan.

The ancient Romans used pitch to secure their wine vessels. (HORACE, *Carm.* lib. iii. ode 8.) This is said to have been done according to one of the precepts of Cato. But though pitch and other grosser matters might be used to close up their wine vessels, those which held their perfumes were doubtless fastened with wax, or some such cement, since they were small and made of alabaster and other precious materials, which would by no means have agreed with any thing so coarse as pitch. To apply these remarks to the subject of this article, it may be observed that *Propertius* calls the open-

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ing of a wine vessel, by breaking the cement that secured it, *breaking the vessel:*

Cur ventos non ipse rogis, ingrate, petisti?
Cur nardo flammæ non duere meæ?
Hoc etiam grave erat, nullâ mercede hyacinthos
Injicere, et *fracto busta piare cado.*
Lib. iv. el. 7. ver. 31.

It cannot be supposed that *Propertius* meant, that the earthen vessel should have itself been shivered into pieces, but only that its *stopple* should be taken out, to do which it was necessary to *break the cement.* Agreeable to this mode of expression, we are doubtless to understand these words of Mark, that, *as Jesus sat at meat, there came a woman having an alabaster box of ointment of spikenard* (or *liquid nard*, according to the margin) *very precious, and she* BRAKE THE BOX, *and poured it on his head.*

No. 433.—xiv. 35. *He went forward a little, and fell on the ground.*] Amongst other circumstances by which the ancients expressed the greatness of their distress, they frequently threw themselves down upon the ground, and rolled in the dust. Thus *Homer* introduces Priam lamenting the death of Hector:

Permit me now, belov'd of Jove! to steep
My careful temples in the dew of sleep:
For since the day that number'd with the dead
My hapless son, the dust has been my bed.
Iliad xxiv. lin. 804.

Thus also *Ovid* represents Oeneus behaving himself upon the death of his son Meleager:

Pulvere canitiem genitor, vultusque seniles,
Fœdat humi fusos, spatiosumque increpat ævum.

His hoary head and furrow'd cheeks besmears
With noisome dirt, and chides the tedious years.
Metam. lib. viii. ver. 528.

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Thus we find our Lord, when *exceeding sorrowful*, leaving his disciples, and expressing his agony in a way that was chiefly appropriated to scenes of peculiar distress.

No. 434.—xiv. 51. *And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.*] *Pococke* observes, in describing the dresses of the people of Egypt, that "it is almost a general custom among the Arabs and Mohammedan natives of the country to wear a large blanket either white or brown, and in summer a blue and white cotton sheet, which the christians constantly use in the country: putting one corner before, over the left shoulder, they bring it behind, and under the right arm, and so over their bodies, throwing it behind over the left shoulder, and so the right arm is left bare for action. When it is hot, and they are on horseback, they let it fall down on the saddle round them: and about Faiume, I particularly observed, that young people especially, and the poorer sort, had *nothing on whatever* but this blanket: and it is probable the young man was clothed in this manner, who followed our Saviour when he was taken, having a linen cloth cast about his naked body; and when the young men laid hold on him, he left the linen cloth, and fled from them naked." (*Travels*, vol. i. p. 190.)

No. 435.—xv. 26. *The superscription of his accusation.*] It was the custom of the Romans to write the crime for which any man suffered death on a tablet, and carry it before him to his execution. Thus (*Euseb. Eccl. Hist.* lib. v. cap. 1.) Attalus the martyr was led round the amphitheatre with a tablet before him,

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inscribed, "This is Attalus, the christian." So *Sueton. Domitian.* cap. 10. the man was cast to the dogs in the arena to be devoured, with this inscription, "He spake impiously." The same custom prevailed in crucifixions. *Dio.* (lib. 54, 598.) mentions a servant or slave who was carried to the cross with a writing declaring the cause of his death.

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No. 436.—St. LUKE ii. 7.

The inn.

It will be proper here to give a full and explicit account of the inns or caravanserais of the East, in which travellers are accommodated. They are not all alike, some being simply places of rest, by the side of a fountain if possible, and at a proper distance on the road. Many of these places are nothing more than naked walls; others have an attendant, who subsists either by some charitable donation, or the benevolence of passengers; others are more considerable establishments, where families reside, and take care of them, and furnish the necessary provisions.

"Caravanserais were originally intended for, and are now pretty generally applied to the accommodation of strangers and travellers, though, like every other good institution, sometimes perverted to the purposes of private emolument, or public job. They are built at proper distances through the roads of the Turkish dominions, and afford to the indigent or weary traveller an asylum from the inclemency of the weather; are in general built of the most solid and durable materials, have commonly one story above the ground floor, the lower of which is arched, and serves for warehouses to store goods, for lodgings, and for stables, while the upper is used merely for lodgings; besides which they are always accommodated with a fountain, and have cooks shops and other conveniences to supply the wants of lodgers. In Aleppo, the caravanserais are almost exclusively occupied by merchants, to whom they are, like other houses, rented." (Campbell's *Trav.* part ii. p. 8.)

"In all other Turkish provinces, particularly those in Asia, which are often thinly inhabited, travelling is sub-

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ject to numberless inconveniences, since it is necessary not only to carry all sorts of provisions along with one, but even the very utensils to dress them in, besides a tent for shelter at night and in bad weather, as there are no inns, except here and there a caravanserai, where nothing but bare rooms, and those often very bad, and infested with all sorts of vermin, can be procured." (ANTES's *Observations on Egypt*, p. 55.)

The poverty of the eastern inns appears also from the following extract. "There are no inns any where; but the cities, and commonly the villages, have a large building called a *kan*, or *kervanserai*, which serves as an asylum for all travellers. These houses of reception are always built without the precincts of towns, and consist of four wings round a square court, which serves by way of inclosure for the beasts of burthen. The lodgings are cells, where you find nothing but bare walls, dust, and sometimes scorpions. The keeper of this *kan* gives the traveller the key and a mat, and he provides himself the rest; he must therefore carry with him his bed, his kitchen utensils, and even his provisions, for frequently not even bread is to be found in the villages. On this account the orientals contrive their equipage in the most simple and portable form. The baggage of a man, who wishes to be completely provided, consists in a carpet, a mattrass, a blanket, two saucepans with lids contained within each other, two dishes, two plates, and a coffee-pot, all of copper well tinned; a small wooden box for salt and pepper; a round leathern table, which he suspends from the saddle of his horse; small leathern bottles or bags for oil, melted butter, water, and brandy, (if the traveller be a christian) a pipe, a tinder-box, a cup of cocoa nut, some rice, dried raisins, dates, cyprus cheese, and above all coffee berries, with a roaster and wooden mortar to pound them." (VOLNEY's *Travels*, vol. ii. p. 419.)

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"The caravanserais are the eastern inns, far different from ours; for they are neither so convenient nor handsome: they are built square, much like cloisters, being usually but one story high, for it is rare to see one of two stories. A wide gate brings you into the court, and in the midst of the building, in the front, and upon the right and left hand, there is a hall for persons of the best quality to keep together. On each side of the hall are lodgings for every man by himself. These lodgings are raised all along the court, two or three steps high, just behind which are the stables, where many times it is as good lying as in the chambers. Right against the head of every horse there is a niche with a window into the lodging chamber, out of which every man may see that his horse is looked after. These niches are usually so large that three men may lie in them, and here the servants usually dress their victuals." (TAVERNIER'S *Travels*, p. 45.)

"The entrance is under a high and magnificent portal, adorned with Mosaic work, like all the rest of the buildings, and upon the sides runs a portico, where you may lie in the day time conveniently, and as pleasantly as in the inn itself. The fountain in the middle of the court is raised above five feet, and the brims of it are four feet broad, for the convenience of those that will say their prayers after they have performed their purification." (CHARDIN, p. 412.)

It appears from the preceding extracts, that there are inns or caravanserais of different kinds, some better than others. The scriptures use two words to express a caravanserai, in both instances translated *inn*, (*Luke* ii. 7.) *There was no room for them in the* INN, καταλύματι—the place of untying; that is, of beasts for rest. (*Luke* x. 34.) *And brought him to the inn*, πανδοχεῖον, whose keeper is called in the next verse πανδοχεύς. This word properly signifies *a receptacle open to all comers*.

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No. 437.—iv. 1. *And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness, being forty days tempted of the devil.*] Mr. *Maundrell* in his travels in the Holy Land saw the place which was the scene of Christ's temptations, and thus describes it: "From this place (the Fountain of the Apostles) you proceed in an intricate way amongst hills and valleys interchangeably, all of a very barren aspect at present, but discovering evident signs of the labour of the husbandman in ancient times. After some hours travel in this sort of road, you arrive at the mountainous desert into which our blessed saviour was led by the spirit to be tempted by the devil. A most miserable dry barren place it is, consisting of high rocky mountains, so torn and disordered as if the earth had suffered some great convulsion, in which its very bowels had been turned outward." (*Journey*, p. 79.)

No. 438.—iv. 18. *And recovering of sight to the blind, to set at liberty them that are bruised.*] It is beautifully observed by Mr. CRADOCK (*Harmony*, p. 69.) that the clause, *recovering of sight to the blind*, alludes to the wretched state of those prisoners, who, according to the inhuman custom still retained in the East, had their eyes put out: and with regard to such as these, this great deliverer is represented as *restoring* them, a work far beyond all human power. Probably they are the same with those who are spoken of in the next clause, as *bruised* with the weight of their fetters; for it is plain that even blind captives were sometimes loaded with them, as was the case with Samson, *Judges* xvi. 21. and *Zedekiah*, 2 *Kings* xxv. 7.

No. 439.—vi. 38. *Good measure pressed down, and shaken together, and running over, shall men give into your bosom.*] The eastern garments being long, and

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folded, and girded with a girdle, admitted of carrying much corn or fruits of that kind in the bosom.

No. 440.—vi. 48. *When the flood arose, the stream beat vehemently upon that house.*] "Though the returns of rain in the winter are not extremely frequent, yet when it does rain, the water pours down with great violence three or four days and nights together, enough to drown the whole country." *(Jacobus de Vitriaco, Gesta Dei,* p. 1098.) Such violent rains, in so hilly a country as Judea, must occasion inundations very dangerous to buildings within their reach, by washing the soil from under them, and occasioning their fall. To some such events our Lord must certainly be understood to refer. HARMER, vol. i. p. 31.

No. 441.—vii. 36. *Sat down to meat.*] In the most early times the attitude at table was sitting. In *Homer*, when Ulysses arrives at the palace of Alcinous, the king displaces his son Laodamas in order to seat Ulysses in a magnificent chair. Elsewhere *Homer* speaks of seating the guests each in a chair. The Egyptians sat at table anciently, as did the Romans till towards the end of the second Punic war, when they began to recline at table. Mercurialis reports, that the origin of this mode was, the frequent use of the bath among the Romans, who, after bathing, going immediately to bed, and there eating, the custom insensibly became general, not only in Rome but throughout the empire.

The tables were constructed of three distinct parts, or separate tables, making but one in the whole. One was placed at the upper end crossways, and the two others joined to its ends, one on each side, so as to leave an open space between, by which the attendants could readily wait at all the three. Round these tables were placed, not *seats*, but *beds*, one to each table; each of

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these beds was called *clinium*, and three of these being united to surround the three tables made the *triclinium*. At the end of each clinium was a footstool for the convenience of mounting up to it. These beds were formed of mattrasses, and were supported on frames of wood, often highly ornamented. Each guest reclined on his left elbow, using principally his right hand, which was therefore kept at liberty. The feet of the person reclining being towards the external edge of the bed, were much more readily reached by any body passing than any other part.

The Jews, before they sit down to table, carefully wash their hands; they consider this ceremony as essential. After meals, they wash them again. When they sit down to table, the master of the house, or chief person in the company, taking bread, breaks it, but does not divide it; then putting his hand to it, he recites this blessing: Blessed be thou, O Lord our God, the king of the world, who producest the bread of the earth. Those present answer, Amen. Having distributed the bread among the guests, he takes the vessel of the wine in his right hand, saying, Blessed art thou, O Lord our God, king of the world, who hast produced the fruit of the vine. They then repeat the 23d psalm. They take care that after meals there shall be a piece of bread remaining on the table. The master of the house orders a glass to be washed, fills it with wine, and elevating it, says, Let us bless him of whose benefits we have been partaking; the rest answer, Blessed be he, who has heaped his favours on us, and by his goodness has now fed us. Then he recites a pretty long prayer, wherein he thanks God for his many benefits vouchsafed to Israel; beseeches him to pity Jerusalem and his temple; to restore the throne of David; to send Elijah and the Messiah, and to deliver them out of their long captivity. They all answer, Amen. They recite Psalm xxiv. 9, 10.

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Then giving the glass with the little wine in it to be drank round, he takes what is left, and the table is cleared. These are the ceremonies of the modern Jews. (CALMET'S *Dict. article* EATING; and *Fragments supplementary*, No. 104.)

No. 442.—vii. 44. *Thou gavest me no water for my feet.*] It was a custom universal among the eastern people to entertain their guests at their entrance into their houses with clean water and sweet oil. Thus it appears that Christ was not entertained by the master of the house; for *he turned to the woman, and said unto Simon, seest thou this woman? I entered into thine house; thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head.* (ver. 46.) *Mine head with oil thou didst not anoint, but this woman hath anointed my feet with ointment.*

Thus also *Homer* represents Telemachus and Pisistratus as being entertained at the court of Menelaus. After their introduction to the palace, he says,

> From room to room their eager view they bend;
> Thence to the bath, a beauteous pile, descend:
> Where a bright damsel-train attend the guests,
> With liquid odours and embroider'd vests.
>
> *Odyss.* iv. ver. 48.

No. 443.—x. 4. *Salute no man by the way.*] The mission upon which the disciples of Christ were sent was so important that they were required to use the greatest dispatch, and to avoid those things which might retard them, especially if they were merely of a ceremonious nature. The injunction contained in this passage is thus to be understood; for it is not to be supposed that Christ would command his disciples to neglect or violate any of those customs unnecessarily which were in general use, and which were innocent in them-

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selves. In the present instance, had they been allowed to give and receive the common salutations, it is probable that their progress would have been inconsiderable for the time employed in it. Of the truth of this statement we may be satisfied from what *Niebuhr* says. (*Travels*, vol. i. p. 302.) "The Arabs of Yemen, and especially the Highlanders, often stop strangers, to ask whence they came? and whither they are going? These questions are suggested merely by curiosity, and it would be indiscreet therefore to refuse an answer." This representation of the matter certainly clears from the appearance of incivility a precept which Christ designed only to teach his servants a suitable deportment.

No. 444.—x. 13. *Sitting in sackcloth and ashes.*] This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonoured by Amnon. (2 *Sam.* xiii. 19.) Thus also *when Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes.* (*Esther* iv. 1.) Thus Job expressed his repentance. (*Job.* xlii. 6.) Thus Daniel *set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes.* (*Dan.* ix. 3.) Other nations adopted the practice, and it became a very common method, whereby to exhibit great grief and misery. That it prevailed among the Greeks is clear and certain. *Homer* thus represents Achilles acting upon the news of the death of Patroclus.

Αμφοτερηισι δε χερσιν ελων κονιν αιθαλοεσσαν,
Χευατο κακκεφαλης.

A sudden horror shot through all the chief,
And wrapt his senses in a cloud of grief:
Cast on the ground, with furious hands he spread
The scorching ashes o'er his graceful head;

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His purple garments, and his golden hairs,
Those he deforms with dust, and these he tears:
On the hard soil his groaning breast he threw,
And roll'd and grovell'd as to earth he grew.

Iliad xviii. ver. 23.

Agreeable to this practice our Lord, in declaring the miserable state of Chorazin and Bethsaida for disregarding his miracles and ministry, says, *if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.*

No. 445.—x. 42. *Mary hath chosen that good part which shall not be taken away from her.*] The Jews had commonly every one his table; and this custom was not peculiar to them, for *Tacitus* says the same thing of the Germans. Ulysses, in Homer, treating the deputies of the isle of Corfu, ordered as many tables to be set as there were persons, and caused every one to be served with his portion of wine and meat. Elkanah gave Hannah, whom he loved rather than Peninnah, a worthy portion in the meal that followed the sacrifice. (1 *Sam.* i. 5.) David sacrificing after he had danced before the ark, gave the people a feast, in which every one had his bread and his flagon of wine. (2 *Sam.* vi. 19.) It is thought that David alludes to this custom when he says, *the Lord is the portion of mine inheritance,* (marg. *of my part)* and of my cup; thou maintainest my lot, (*Psalm* xvi. 5.) and that Christ also referred to this practice in saying that *Mary had chosen the good part.* This custom has however now ceased among the Jews, and at present they eat at the same table, like other nations.

BASNAGE's *History of the Jews,* chap. xvi. § 1.

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No. 446.—xi. 7. *He from within shall answer and say, trouble me not, the door is now shut, and my children are with me in bed.*] *Maillet* informs us that it is common in Egypt for each person to sleep in a separate bed. Even the husband and the wife lie in two distinct beds in the same apartment. Their female slaves also, though several lodge in the same chamber, yet have each a separate mattrass. (Lett. xi. p. 124.) Sir *John Chardin* also observes, that it is usual for a whole family to sleep in the same room, especially those in lower life, laying their beds on the ground. From these circumstances we learn the precise meaning of the reply now referred to: *he from within shall answer and say, trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee:* it signifies that they were all in bed in the same apartment, not in the same bed.

When Solomon speaks of *two lying together in one bed to get heat*, we must suppose that he means it for medicinal purposes, as it was sometimes done with that view, but hardly ever else. (*Eccles.* iv. 11. 1 *Kings.* i. 1, 2.) HARMER, vol. i. p. 164.

No. 447.—xi. 52. *Key of knowledge.*] It is said that authority to explain the law and the prophets was given among the Jews by the delivery of a key; and of one Rabbi *Samuel* we read, that after his death they put his key and his tablets into his coffin, because he did not deserve to have a son to whom he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the expression, the key of knowledge, may seem a beautiful reference to it.

No. 448.—xii. 35. *Let your loins be girded about.*] They who travel on foot are obliged to fasten their

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garments at a greater height from their feet than they do at other times. This is what is understood by girding up their loins. *Chardin* observes, that "all persons that travel on foot always gather up their vest, by which they walk more commodiously, having the leg and knee unburthened and disembarrassed by the vest, which they are not when that hangs over them." After this manner he supposes the Israelites were prepared for their going out of Egypt, when they eat the first passover. (*Exod.* xii. 11.) HARMER, vol. i. p. 450.

No. 449 —xiii. 8. *And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.*] *Dandini* tells us, (ch. x. p. 43.) that in Mount Libanus they never use spades to their vineyards, but they cultivate them with their oxen; for they are planted with strait rows of trees, far enough from one another. As the usages of the East so seldom change, it is very probable a spade was not commonly used in the time of our Lord in their vineyards. We find the prophet Isaiah, (ch. v. ver. 6.) using a term which our translators indeed render by the English word *digging*, but which differs from that which expresses the digging of wells, graves, &c. in other places, and is the same with that used to signify keeping in rank. (1 *Chron.* xii. 33.) When then Jesus represents the vine-dresser as saying to his lord, *let it alone this year also, till I shall dig about it, and dung it*, it should seem that we are not to understand the digging with a spade about the fig-tree, planted in a vineyard according to their customs; but the turning up of the ground between the rows of trees with an instrument proper for the purpose, drawn by oxen — in other words, ploughing about them.

HARMER, vol. ii. p. 432.

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No. 450.—xiv. 13. *When thou makest a feast, call the poor.*] Notwithstanding there is so much distance kept up between superiors and inferiors in the East, and such solemnity and awfulness in their behaviour, yet we find them in some cases very condescending. As an instance of this, Dr. *Pococke* assures us that they admit *the poor to their tables.* In his account of a great entertainment made by the governor of an Egyptian village for the cashif, with whom he travelled, he says, the custom was for every one, when he had done eating, to get up, wash his hands, and take a draught of water, and so in a continual succession, till *the poor came in*, and eat up all. The Arabs never set by any thing that is brought to table, so that when they kill a sheep, they dress it all, call in their neighbours and the poor, and finish every thing. (*Travels*, vol. i. p. 357.) The same author also mentions what is still more surprising; for in giving an account of the diet of the eastern people, (p. 182.) he informs us that an Arab prince will often dine in the street, before his door, and call to all that pass, even *beggars*, in the usual expression of Bismillah, that is, in the name of God, who come and sit down, and when they have done, retire with the usual form of returning thanks.

The picture then, which our Lord draws, of a king's making a great feast, and, when the guests refused to come, sending for the poor, the maimed, and the blind, is not so unlike life as we have perhaps been ready to imagine. HARMER, vol. ii. p. 125.

No. 451.—xv. 12. *He divided unto them his living.*] The principles of inheritance differ in the East from what are established among ourselves. There is no need of the death of the parent before the children possess their estates. The various circumstances connected with this subject are clearly laid down in the following

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extract from Mr. *Halhed's Code of Gentoo Laws*, (p. 53.)

" The rights of inheritance, in the second chapter, are laid down with the utmost precision, and with the strictest attention to the natural claim of the inheritor in the several degrees of affinity. A man is herein considered but as tenant for life in his own property; and as all opportunity of distributing his effects by will, after his death, is precluded, hardly any mention is made of such kind of bequest. By these ordinances also he is hindered from dispossessing his children of his property in favour of aliens, and from making a blind and partial allotment in behalf of a favourite child, to the prejudice of the rest, by which the weakness of parental affection, or of a misguided mind in its dotage, is admirably remedied. These laws also strongly elucidate the story of the prodigal son in the scriptures, since it appears from hence to have been an immemorial custom in the East for sons to demand their portion of inheritance during their father's life-time, and that the parent, however aware of the dissipated inclinations of his child, could not legally refuse to comply with the application.

" If all the sons go at once in a body to their father, jointly requesting their respective shares of his fortune; in that case the father shall give equal shares of the property earned by himself, to the son incapable of getting his own living, to the son who hath been particularly dutiful to him, and to the son who hath a very large family, and also to the other sons who do not lie under any of these three circumstances; in this case, he shall not have power to give to any one of them more or less than to the others.

" If a father has occupied any glebe belonging to his father, that was not before occupied, he shall not have power to divide it among his sons in unequal shares, as in the case of property earned by himself."

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No. 452.—xv. 25. *Now his elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing.*] To express the joy which the return of the prodigal afforded his father, *music and dancing* was provided as a part of the entertainment. This expression does not however denote the dancing of the family and guests, but that of a company of persons hired on this occasion for that very purpose. Such a practice prevailed in some places to express peculiar honour to a friend, or joy upon any special occasion. Major *Rooke*, in his travels from India through Arabia Felix, relates an occurrence which will illustrate this part of the parable. "Hadje Cassim, who is a Turk, and one of the richest merchants in Cairo, had interceded on my behalf with Ibrahim Bey, at the instance of his son, who had been on a pilgrimage to Mecca, and came from Judda in the same ship with me. The father, in celebration of his son's return, gave a most magnificent fête on the evening of the day of my captivity, and as soon as I was released, sent to invite me to partake of it, and I accordingly went. His company was very numerous, consisting of three or four hundred Turks, who were all sitting on sophas and benches, smoking their long pipes. The room in which they were assembled was a spacious and lofty hall, in the centre of which was a band of music, composed of five Turkish instruments, and some vocal performers: as there were no ladies in the assembly, you may suppose it was not the most lively party in the world, but being new to me, was for that reason entertaining." (p. 104.)

No. 453.—xv. 29. *A kid.*] Kids are considered as a delicacy. *Hariri*, a celebrated writer of Mesopotamia, describing a person's breaking in upon a great pretender to mortification, says, he found him with one of his disciples, *entertaining themselves with much satisfac-*

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tion with bread made of the finest flour, with a ROASTED KID, *and a vessel of wine before them.* This shews in what light we are to consider the complaint made by the elder brother of the prodigal son, and also the gratification proposed to be sent to Tamar, (*Gen.* xxxviii. 16.) and the present made by Samson to his intended bride, (*Judges* xv. 1.) HARMER, vol. iv. p. 164.

No. 454.—xvi. 22. *Abraham's bosom.*] This expression alludes to the posture used by the Jews at table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the worthiest or most honourable person lay first; *Lightfoot* says, in the middle; the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper; (*John* xiii. 23.) and hence is borrowed the phrase of Abraham's bosom, as denoting the state of celestial happiness. Abraham being esteemed the most honourable person, and the father of the Jewish nation, to be in his bosom signifies, in allusion to the order in which guests were placed at an entertainment, the highest state of felicity next to that of Abraham himself.

No. 455.—xviii. 5. *Weary me.*] The word ὑπωπιάζειν properly signifies *to beat on the face,* and particularly under the eye, so as to make the parts black and blue. Here it has a metaphorical meaning, and signifies to give great pain, such as arises from severe beating. The meaning therefore is, that the uneasy feelings which this widow raised in the judge's breast, by the moving representation which she gave of her distress, affected him to such a degree that he could not bear it, but to

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get rid of them resolved to do her justice. The passage understood in this sense has a peculiar advantage, as it throws a beautiful light on our Lord's argument, (ver. 6, 7.) and lays a proper foundation for the conclusion which it contains. (MACKNIGHT's *Harmony*, vol. ii. p. 78.)

No. 456.—xx. 18. *Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.*] Here is an allusion to the two different ways of stoning among the Jews, the former by throwing a person down upon a great stone, and the other by letting a stone fall upon him.

WHITBY *in loc.*

No. 457.—xxi. 5. *And as some spake of the temple, how it was adorned with goodly stones and gifts.*] Hanging up such ἀναθημάτα, or *consecrated gifts*, was common in most of the ancient temples. *Tacitus* speaks of the immense opulence of the temple of Jerusalem. (*Histor.* lib. 5. § 8.) Amongst others of its treasures, there was a golden table given by Pompey, and several golden vines of exquisite workmanship, as well as immense size: for Josephus tells us that they had *clusters*, ἀνδρομήκεις, *as tall as a man*, which some of them thought referred to God's representing the Jewish nation under the emblem of a vine. (*Isaiah* v. 1, 7.) Josephus likewise asserts, that the marble of the temple was so white, that it appeared to one at a distance like a mountain of snow, and the gilding of several of its external parts, which he there mentions, must, especially when the sun shone upon it, render it a most splendid and beautiful spectacle.

DODDRIDGE *in loc.*

No. 458.—xxii. 64. *Blindfolded him.*] This usage of Christ refers to that sport so ordinary among children,

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called μυινδα, in which it is the manner first to blindfold, then to strike, (ver. 63.) then to ask who gave the blow, and not to let the person go till he named the right man who had struck him. It was used on this occasion to reproach our blessed Lord, and expose him to ridicule.

HAMMOND *in loc.*

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No. 459.—St. JOHN i. 12.

Sons of God.

Adoption was very generally practised in the East, and is therefore frequently alluded to in the scriptures. A son might be adopted for a special purpose, such as the raising up of an heir by the daughter of the adopter, &c. after which he could, if he pleased, return to his original family. In this case, if he had a child in this second relation to his own family, he would be the father of two families, each totally distinct from the other in name, property, rank, and connections. A person who was never married might adopt a son, and that son being married, his children would become the children of his adopter, bear his name, and inherit his estate.

The following are the laws of Athens on this subject, stated by Sir *William Jones*, in his *Introduction to the Pleadings of Isæus*, the famous Athenian barrister.

"Adopted sons shall not devise the property acquired by adoption, but if they leave legitimate sons, they may return to their natural family; if they do not return, the estates shall go to the heirs of the persons who adopted them."

"The adopted son (if there be any) and the after born sons to the person who adopted him, shall be coheirs of the estate; but no adoption by a man who has legitimate sons then born shall be valid."

"An adopted son could not himself adopt another, he must either leave a legitimate son, or the estate he received from his adopting father must revert to his adopting father's natural heirs. There cannot be two adopted sons at the same time."

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No. 460.—i. 29. *The lamb of God.*] There is a circumstance related by *Martinius*, in his History of China, which, if authentic, serves to shew that *Confucius*, the lawgiver of that immense empire, had preserved some remains of the ancient belief in the doctrine of a promised Saviour. *Martinius* asserts, that a Chinese philosopher, who had embraced christianity, pointed out to him the last sentence of the book of Chuncieu, written by *Confucius*, from which it appeared that he had not only foreseen the incarnation of the Messiah, but had mentioned even the very year in the Chinese cycle when that event was to take place. In the thirty-ninth year of the emperor *Lu*, the huntsmen of that prince killed, without the *western* gate of the city, a very scarce animal, known to the Chinese by the name of *kilin*. A constant report had always prevailed, that as soon as that animal made its appearance, a hero of great sanctity would succeed it, who should bring glad tidings of great joy to all nations. *Confucius* having learned these circumstances, shed a profusion of tears, and with a deep sigh exclaimed, already does my doctrine approach towards its termination, and will soon be finally dissolved. After this he wrote nothing more, and even left a work unfinished, declaring that his rule of doctrine was at an end, and must speedily give place to that of a true legislator, who would cause wars and tumults to cease, and to whom all the different sects of philosophers must yield. It is worthy of observation, that this animal is described by the Chinese, as being of a remarkably mild and placid disposition, insomuch that it hurts no person, not even those who attempt to put it to death; and it is yet more remarkable, that the two words by which we express the idea of the *lamb of God* are said to be equivalent to the Chinese term *kilin*. With regard to the year in which our Saviour was born, the converted philosopher, from whom *Martinius* received this account, conjectured

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that it was known to *Confucius* from the following circumstance. The Chinese characters and name of the year in which the animal was slain exactly correspond with their cyclical designation of that, in which the birth of Christ took place. In other words, the Chinese reckoning by cycles, and calling each year in a cycle by a different name, the *kilin* was slain, and our Saviour born, in the corresponding years of two successive cycles. He added, that *Confucius* wept from an emotion of excessive joy, because he conceived that the advent of the most holy one was prefigured by this circumstance. From the death of that mysterious animal he might perhaps have conjectured the sufferings of the Messiah, who was led like a lamb to the slaughter, through the *western* gate of Jerusalem.

FABER'S *Horæ Mosaicæ*, vol. i. p. 110.

No. 461.—i. 42. *When Jesus beheld him, he said, thou art Simon the son of Jona, thou shalt be called Cephas.*] The eastern people are often-times known by several names; this might arise from their having more names than one given them at first; or it might arise from their assuming a new and different name upon particular occurrences in life. This last is most probable, since such a custom continues in the East to this day, and it evidently was sometimes done anciently. (2 *Chron.* xxxvi. 4. 2 *Kings* xxiv. 17.)

The sixth volume of the MS. *Chardin* seems to complain of expositors, for supposing that one person had frequently different names; and says, that the custom of the East still continues, for persons to have a new name upon a change of circumstances. There seems to be some want of precision here: commentators have supposed, and the fact is apparent, that one and the same person has had different names; but they have determined, in common at least, nothing about the manner in which

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they came by them. Sir *John Chardin* thinks, very justly, that they were given upon some change in life; but then there might be a variation as to the consequences. Some might invariably be called by the new name after its being given them. Thus Abraham was always so called in the latter part of his life, and never Abram: and his wife in like manner Sarah, and not Sarai; others might be called sometimes by the one, sometimes by the other, and sometimes by both joined together. So St. John tells us, that Jesus gave the new name of Peter to the brother of Andrew; yet he represents Jesus afterwards calling him Simon; and John himself sometimes called him Peter, and sometimes Simon Peter.

But as the account that is given us of this variety of names in the MS. *Chardin* is curious, it shall be subjoined. "Expositors suppose the Israelites, and other eastern people, had several names; but this is an error. The reason of their being called by different names is, because they frequently change them, as they change in point of age, condition, or religion. This custom has continued to our times in the East, and is generally practised upon changing religions, (*Acts* xiii. 9.) and it is pretty common upon changing condition. The Persians have preserved this custom more than any other nation. I have seen many governors of provinces among them assume new names with their new dignity. But the example of the reigning king of Persia (1667) is more remarkable. The first year of the reign of this prince having been unhappy, on account of wars and famine in many provinces, his counsellors persuaded him that the name he had till then borne was fatal, and that the fortune of the empire would not be changed till he changed that name. This was done, the prince was crowned again under the name of Soliman; all the seals, all the coins that had the name of Sefi, were broken the same as if the king had been dead, and another

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had taken possession. The women more frequently change their names than the men, whether owing to a natural inconstancy, or that they do not agree to the alterations they find in life, being put upon them on account of their beauty, gaiety, their agility in dancing, or fine voice; and as these natural qualities are quickly lost, either by accident, or by age, they assume other names, which better agree to their changed state. Women that marry again, or let themselves out anew, and slaves, commonly alter their names upon these changes."

HARMER, vol. ii. p. 501.

No. 462.—i. 49. *Thou art the king of Israel.*] Those who entertained any expectations that Christ should appear as a temporal prince, had embraced very false ideas of his mission and character. They were, however, in a great measure induced by this mistaken hope to overlook the office which he was to discharge as a spiritual ruler in Israel. In this way he was far more honoured and exalted than he could have been by any of those ceremonies which were practised upon the coronation of kings in the East. It may be worth while to relate the circumstances of so great an event, as it may serve to evince on what objects the minds of the Jews were most intent. Mr. *Bruce* has given us a description of this kind, which, on account of the conformity it exhibits between the manners of Abyssinia and Judea, shall have the preference to any other. He says, that "it was on the 18th of March (according to the Abyssinian account, the day of our Saviour's first coming to Jerusalem) that this festival began. The king's army consisted of 30,000 men. All the great officers, all the officers of state, and the court, then present, were every one dressed in the richest and gayest manner; nor was the other sex behind hand in the splendour of their appearance. The king, dressed in crimson damask, with

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a great chain of gold round his neck, his head bare, mounted upon a horse richly caparisoned, advanced at the head of his nobility, passed the outer court, and came to the paved-way before the church. Here he was met by a number of young girls, daughters of the umbares, or supreme judges, together with many noble virgins standing on the right and left of the court.

"Two of the noblest of these held in their hands a crimson cord of silk, somewhat thicker than a common whip-cord, but of a looser texture, stretched across from one company to another, as if to shut up the road by which the king was approaching the church. When this cord was prepared, and drawn tight about breast high by the girls, the king entered, advancing at a moderate pace, curvetting, and shewing the management of his horse. He was stopped by the tension of this string, while the damsels on each side, asking who he was, were answered, I am your king, the king of Ethiopia. To which they replied with one voice, You shall not pass, you are not our king.

"The king then retires some paces, and presents himself as to pass, and the cord is again drawn across his way by the young women, so as to prevent him, and the question repeated, Who are you? The king answered, I am your king, the king of Israel; but the damsels resolved, even on this second attack, not to surrender, but upon their own terms. They again answer, You shall not pass, you are not our king.

"The third time, after retiring, the king advances with a face and air more determined, and the cruel virgins, again presenting the cord, and asking who he is? he answers, I am your king, the king of Sion, and drawing his sword, cuts the silk cord asunder. Immediately upon this, the young women say, it is a truth, you are our king, you are the king of Sion. Upon which they begin to sing Hallelujah, and in this they are joined by

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the court and army upon the plain; fire arms are discharged, drums and trumpets sound, and the king, amidst these acclamations and rejoicings, advances to the foot of the stairs of the church, where he dismounts, and there sits down upon a stone, which, by its remains, apparently was an altar of Anubis, or the dog-star. At his feet there is a large slab of free-stone, on which is an inscription.

"The king is first anointed, then crowned, and is accompanied half way up the steps by the singing priests, called dipteras, chaunting psalms and hymns: here he stops at a hole made for the purpose in one of the steps, and is thus fumigated with incense and myrrh, aloes and cassia. Divine service is then celebrated, and after receiving the sacrament, he returns to the camp, where fourteen days should regularly be spent in feasting, and all manner of rejoicing, and military exercise." (*Travels*, vol. ii. p. 278.) This extract affords some illustration of *Psalms* xxiv. and xlv.

No. 463.—ii. 8. *The governor of the feast.*] The master or intendant of a marriage feast, αρχιτρικλινος, was the husband's friend, and charged with the order of the feast. He gave directions to the servants, had an eye over every thing, commanded the tables to be covered, or to be cleared of the dishes, as he thought proper; from hence he had his name as regulator of the *triclinium* or festive board. He tasted the wine and distributed it to the guests. The author of Ecclesiasticus (cap. xxxii. ver. 1.) thus describes the office of master of the feast. "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thine office, take thy place, that thou mayest be merry with them, and receive a crown for the well ordering of the feast."

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On this passage of St. John, *Theophylact* remarks, that no one might suspect that their taste was vitiated by having drank to excess, so as not to know water from wine, our Saviour orders it to be first carried to the governor of the feast, who certainly was sober; for those who on such occasions are intrusted with this office observe the strictest sobriety, that they may be able properly to regulate the whole.

No. 464.—ii. 10. *Every man at the beginning doth set forth good wine.*] The Abbé *Mariti*, speaking of the age of the wines of Cyprus, says, "the oldest wines used in commerce do not exceed eight or ten years. It is not true, as has been reported, that there is some of it an hundred years old; but it is certain that at the birth of a son or a daughter, the father causes a jar filled with wine to be buried in the earth, having first taken the precaution to seal it hermetically; in this manner it may be kept till these children marry. It is then placed on the table before the bride and bridegroom, and is distributed among their relations, and the other guests invited to the wedding." (*Travels in Cyprus*, vol. i. p. 229.) If such a custom prevailed formerly, it throws great significancy into the assertion of *good wine* being first brought out upon such an occasion; and if this supposition is admitted, tends to increase the greatness of the miracle, that notwithstanding what had been drank at first was peculiarly excellent, yet that which Christ by his divine power produced as an after supply, was found to be of a superior quality.

No. 465.—iii. 3. *Except a man be born again, he cannot see the kingdom of God.*] The mode of expression adopted in these words is not unknown in the East. The author of the Institutes of *Menu*, who flourished 1280 years before Christ, uses the following remarkable

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language. "Of him who gives natural birth, and him who gives knowledge of the whole veda, the giver of sacred knowledge is the more venerable father; since *the second or divine birth* insures life to the *twice born*, both in this life and hereafter eternally. Let a man consider that as a mere human birth, which his parents gave him for their mutual gratification, and which he receives after lying in the womb; but that birth, which his principal acharya, who knows the whole veda, procures for him by *his divine mother*, *the gayatri*, is a true birth; that birth is exempt from age and from death." (cap. ii. 146.) The difference between the goodness of the actions performed by the ordinary man, and by him who has been *twice born*, is in another part of this work ascribed very justly to the motive. A deep sense of the corruption of human nature produced the same doctrine among other ancient nations, as well as the Indians. "They had sacrifices denominated those of *regeneration*, and these sacrifices were always profusely stained with blood. The taurobolium, a ceremony in which the high priest of Cybele was consecrated, was a ceremony of this kind, and might be called a baptism of blood, which they conceived imparted a spiritual new birth to the liberated spirit, nor were these baptisms confined to the priests alone; for persons not invested with a sacred function were sometimes initiated by the ceremony of the taurobolium; and one invariable rule in these initiations was to wear the stained garments as long as possible, in token of their having been thus regenerated."

MAURICE'S *Indian Antiquities*, vol. v. p. 957.

No. 466.—iii. 29. *The friend of the bridegroom.*] Among the Jews, in their rites of espousals, there is frequent mention of a place where, under a covering, it was usual for the bridegroom to discourse familiarly

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but privately with his spouse, whereby their affections might be more knit to one another in order to marriage, which however were not supposed to be so till the bridegroom came cheerfully out of the *chuppah*, or covered place. To this David refers (*Psalm* xix. 5.) when he speaks of the sun, *which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.* It is affirmed that this custom is still observed among the Jews in Germany, either before the synagogues in a square place covered over, or, where there is no synagogue, they throw a garment over the bridegroom and the bride for that purpose. Whilst this intercourse is carrying on, the friend of the bridegroom stands at the door to hearken; and when he hears the bridegroom speak joyfully, (which is an intimation that all is well) he rejoices himself, and communicates the intelligence to the people assembled, for their satisfaction.

HAMMOND *in loc.*

No. 467.—iv. 11. *The well is deep.*] That it was Jacob's well is not said in the Old Testament, unless alluded to *Gen.* xlix. 22. MAUNDRELL (*Journey*, p. 62.) describes the well shewn as such, and over which the empress Helena built a church, now destroyed, at about a mile from Sichem. It is covered by a stone vault, and is thirty-five feet deep, five of them water. He supposes that the walls of the ancient city might have extended nearer the place. The fruitfulness, (if not figurative) he rather thinks was caused by a stream which waters the plain near Sichem. *Rauwolff* (p. 312.) speaking of the well at Bethlehem, says, "the people that go to dip water are provided with small leathern buckets and a line, as is usual in these countries; and so the merchants that go in caravans through great deserts into far countries, provide themselves also with these, because in these countries you find more cisterns

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or wells than springs that lie high." In how easy a light does this place the Samaritan woman's talking of the depth of Jacob's well, and her remarking that she did not observe our Lord had any thing to draw with, though he spoke of presenting her with water!

No. 468.—v. 10. *The Jews therefore said unto him that was cured, it is the sabbath-day, it is not lawful for thee to carry thy bed.*] The sabbath was originally instituted as a day of sacred rest, and was to be employed in the service of God. Of this latter circumstance the Jews had so far lost sight, that they substituted their own superstitious rites in the place of divine ordinances, and thus exchanged a spiritual for a merely ceremonious observance of the day. Concerning some of the superstitions which prevailed amongst this people, M. *Basnage* thus speaks: "In the places where they had liberty, in Maimonides's time, they sounded the trumpet six times, to give notice that the sabbath was beginning. At the first sound the countryman left his plough, at the second they shut up their shops, at the third they covered the pits. They lighted candles, and drew the bread out of the oven; but this last article deserves to be insisted upon, because of the different cases of conscience, about which the masters are divided. When the sound of the sixth trumpet surprised those that had not as yet drawn their bread, what was to be done? To fast the next day was disturbing the feast, to draw their bread at the beginning of the sabbath was to violate it. The perplexity is great; some have not ventured to decide it, others have given leave to draw out what was necessary for the three meals of the sabbath. But this permission has caused abuses; for a multitude of people meet, who under pretence of drawing out the quantity of bread they have need of for their three meals, take out all that might be spoiled. The difficulty is increased if any one

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suffers his bread to bake after the sabbath is begun. If he has sinned knowingly, he must leave his bread there, and fast to expiate his fault. Nothing but ignorance is ground sufficient to permit them taking wherewith to subsist their family for twenty-four hours. But how is this bread to be taken out? They must not make use of a peal but a knife, and do it so nicely as not to touch the stones of the oven, for that is a crime. Such are the questions that arise upon the entrance of the sabbath." *(History of the Jews*, p. 443.) Similar superstitions are related by this author concerning other particulars which affect the Jews.

No. 469.—v. 13. *He conveyed himself away.*] *Doddridge (in loc.)* translates the word εξενευσεν, *slipped away*, and observes from *Casaubon*, that it is an elegant metaphor borrowed from swimming; it well expresses the easy unobserved manner in which Jesus as it were *glided* through them, while, like a stream of water, they opened before him, and immediately closed again, leaving no trace of the way he had taken.

No. 470.—v. 35. *He was a burning and a shining light.*] This character of John the Baptist is perfectly conformable to the mode of expression adopted by the Jews. It was usual with them to call any person who was celebrated for knowledge, a candle. Thus they say that Shuah, the father-in-law of Judah *(Gen.* xxxviii. 2.) was the candle or light of the place where he lived, because he was one of the most famous men in the city, enlightening their eyes; hence they called a rabbin, the candle of the law, and the lamp of light.

LIGHTFOOT'S *Works*, vol. ii. p. 550.

No. 471.—vi. 27. *Him hath God the father sealed.*] Some have ingeniously conjectured that this may allude

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to a custom which princes might have when making grand entertainments, to give a commission under their hand and seal, or perhaps to deliver a signet to those whom they appointed to preside in the management of them. (See *Elsner*, vol. i. p. 311.) Though it may possibly be sufficient to say, that to seal is a general phrase for authorizing by proper credentials, whatever the purpose be for which they are given, or for marking a person out as wholly devoted to his service whose seal he bears. DODDRIDGE *in loc.*

No. 472.—vii. 37. *That great day of the feast.*] The last day grew into high esteem with the nation, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of them, seventy bullocks for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—at the passover the Jews offered an omer to obtain from God his blessing on their harvest; at Pentecost, their first fruits, to request his blessing on the fruits of the trees; and in the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness (1 *Cor.* x. 4.) but chiefly to solicit the blessing of rain on the approaching seed-time. These waters they drew out of Siloah, and brought them into the temple with the sound of the trumpet and great rejoicing. "He who hath not seen the rejoicing on the drawing of this water hath seen no rejoicing at all." (*Succah*, fol. li. 1.) (*Lightfoot.*) Christ, alluding to these customs, proclaims, *if any man thirst, let him come unto me.* He takes, as very usual with him, the present occasion of the water brought from Siloah, to summon them to him as the true fountain.

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No. 473.—viii. 36. *If the son make you free.*] This alludes to a custom in some of the cities of Greece, and elsewhere, whereby the son and heir had a liberty to adopt brethren, and give them the privileges of the family.

No. 474.—viii. 59. *Then took they up stones to cast at him.*] After describing various punishments which were inflicted by the Jews upon offenders and criminals, LEWIS (in his *Origines Hebrææ*, vol. i. p. 85.) says, "there was another punishment, called the *rebels beating*, which was often fatal, and inflicted by the mob with their fists, or staves, or stones, without mercy, or the sentence of the judges. Whoever transgressed against a prohibition of the wise men, or of the scribes, that had its foundation in the law, was delivered over to the people to be used in this manner, and was called *a son of rebellion*. The frequent taking up of stones by the people to stone our Saviour, and the incursion upon him and upon St. Stephen for blasphemy, as they would have it, and upon St. Paul for defiling the temple, as they supposed, were of this nature."

No. 475.—x. 11. *I am the good shepherd.*] That this allusion was very pertinent with regard to the persons to whom Christ addressed his discourse, the condition and custom of the country may convince us. The greatest part of the wealth and improvement there consisted in sheep, and the examples of Jacob and David in particular are proofs, that the keeping of these was not usually committed to servants and strangers, but to men of the greatest quality and substance. The children of the family, nay the masters and owners themselves, made it their business, and esteemed the looking to their flocks an employment no way unbecoming them. Hence probably came the frequent metaphor of

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styling kings the shepherds of their people; hence also the prophets describe the Messiah in the character of a shepherd; and Christ, to shew that he was the person intended, applies the character to himself. The art of the shepherd in managing his sheep in the East was different from what it is among us. We read of his going before, leading, calling his sheep, and of their following and knowing his voice. Such methods were doubtless practised by them, but have not obtained amongst us in the management of our flocks.

No. 476.—xi. 16. *Thomas, which is called Didymus.*] It was customary with the Jews, when travelling into foreign countries, or familiarly conversing with the Greeks and Romans, to assume to themselves a Greek or Latin name of great affinity, and sometimes of the very same signification with that of their own country, as those of Thomas and Didymus, one in the Syriac and the other in the Greek, do both signify a twin. He no doubt was a Jew, and, in all probability, a Galilean, as well as the other apostles; but the place of his birth, and the nature of his calling, (unless we should suppose that he was brought up to the trade of fishing) are things unknown.

No. 477.—xi. 17. *He had lain in the grave four days.*] It was customary among the Jews to go to the sepulchres of their deceased friends, and visit them for three days, for so long they supposed that their spirits hovered about them; but when once they perceived that their visage began to change, as it would in three days in these countries, all hopes of a return to life were then at an end. After a revolution of humours, which in seventy-two hours is completed, the body tends naturally to putrefaction; and therefore Martha had reason to say, that her brother's body (which appears by the

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context to have been laid in the sepulchre the same day that he died) would now, in the fourth day, become offensive.

STACKHOUSE's *Hist. of the Bible*, vol. ii. p. 1386.

No. 478.—xi. 31. *She goeth unto the grave to weep there.*] Authors that speak of the eastern people's visiting the tombs of their relations, almost always attribute this to the women; the men, however, sometimes visit them too, though not so frequently as the other sex, who are more susceptible of the tender emotions of grief, and think that propriety requires it of them; whereas the men commonly think that such strong expressions of sorrow would misbecome them. We find that some male friends came from Jerusalem to condole with Mary and Martha on account of the death of their brother Lazarus, who, when they supposed that her rising up and going out of the house was with a view to repair to his grave to weep, *followed her, saying, she goeth unto the grave to weep there.*

It is no wonder that they thought her rising up in haste was to go to the grave to weep, for *Chardin* informs us, that the mourning in the East does not consist in wearing black clothes, which they call an infernal dress, but in great outcries, in sitting motionless, in being slightly dressed in a brown or pale habit, in refusing to take any nourishment for eight days running, as if they were determined to live no longer. Her starting up then with a sudden motion, who, it was expected, would have sat still without stirring at all, and her going out of the house, made them conclude that it must be to go to the grave to weep there, though, according to the modern Persian ceremonial, it wanted five or six days of the usual time for going to weep at the grave: but the Jews possibly might repair thither sooner than the Persians do.

HARMER, vol. iii. p. 459.

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No. 479.—xv. 16. *That your fruit should remain.*] This possibly may allude to the custom of keeping rich and generous wines a great many years, so that in some cases (which was especially applicable to the sweet eastern wines) they might prove a cordial to those who were unborn when the grapes were produced.

DODDRIDGE *in loc.*

No. 480.—xvi. 2. *They shall put you out of the synagogues.*] There were three degrees of excommunication among the Jews; the first is what is called in the New Testament, *casting out of the synagogue*, and signifies a separation from all commerce or society; it was of force thirty days, but might be shortened by repentance. If the person persisted in his obstinacy after the thirty days were expired, they excommunicated him again, with the addition of a solemn curse. This is supposed by some to be the same with delivering over to satan. The offence was published in the synagogue, and at this time candles were lighted, and when the proclamation was ended they were put out, as a sign that the person excommunicated was deprived of the light of heaven; his goods were confiscated; his male children were not admitted to circumcision; and if he died without repentance, by the sentence of the judge a stone was cast upon his coffin or bier, to shew that he deserved to be stoned. He was not mourned for with any solemn lamentation. The last degree of excommunication was anathematizing, which was inflicted when the offender had often refused to comply with the sentence of the court, and was attended with corporal punishment, and sometimes with banishment and death.

No. 481.—xviii. 3. *Lanterns.*] *Norden* among other particulars has given some account of the lamps and lanterns that they make use of commonly at Cairo. "The lamp is of the palm-tree wood, of the height of

twenty-three inches, and made in a very gross manner. The glass, that hangs in the middle, is half filled with water, and has oil on the top, about three fingers in depth. The wick is preserved dry at the bottom of the glass, where they have contrived a place for it, and ascends through a pipe. These lamps do not give much light, yet they are very commodious, because they are transported easily from one place to another.

"With regard to the lanterns, they have pretty nearly the figure of a cage, and are made of reeds. It is a collection of five or six glasses, like to that of the lamp which has been just described. They suspend them by cords in the middle of the streets, when there is any great festival at Cairo, and they put painted paper in the place of the reeds." (part i. p. 83.)

Were these the lanterns that those who came to take Jesus made use of? or were they such lamps as these that Christ referred to in the parable of the virgins? or are we rather to suppose that these lanterns are appropriated to the Egyptian illuminations, and that *Pococke's* account of the lanterns of this country will give us a better idea of those that were anciently made use of at Jerusalem? Speaking of the travelling of the people of Egypt, he says, "by night they rarely make use of tents, but lie in the open air, having large lanterns made like a pocket paper lantern, the bottom and top being of copper tinned over, and instead of paper they are made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, &c. and they have a contrivance to hang it up abroad by means of three staves."

HARMER, vol. ii. p. 429.

No. 482.—xviii. 28. *The hall of judgment.*] The party accused, when he was upon his trial, stood in an eminent place in the court, that the people might see

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him, and hear what was alledged against him, and the defence made by the criminal. There were two notaries in court, one stood on the right hand of the judge to write the sentence of absolution, the other stood on the left to write the sentence of condemnation. These tribunals were exceeding strict in the examination of witnesses, and would not admit their testimony before their behaviour and reputation were inquired into. Generally it was a rule, that whoever gave a false testimony was subject to the same penalty that the person should have suffered if he had been cast by his false accusation. No man was to be found guilty but by two witnesses at least, and those of a competent age, of good fame, and not convicted of ever having given a false testimony; it was a law among the Jews, that no man was to suffer his neighbour to perish in judgment when he could free him by his testimony. After the cause had been carefully examined, and all parties impartially heard, sentence was pronounced in this manner: Thou Simeon art just. Thou Reuben art guilty. When the sentence was delivered, the witnesses, if the case was capital, put their hands upon the head of the condemned person, and said, thy blood be upon thy own head. Then was the malefactor led to execution, and no one was allowed openly to lament his misfortune. The distance between the court of judicature and the place of execution contributed often to save the life of the criminal; for as he was led to be executed, a public crier went before, saying, with an audible voice, such an one is going to be punished with such a death, &c. if there be any one who knows of any thing that may be offered to his advantage let him come forth and give his evidence. For this purpose a person was appointed to stand at the door of the consistory, with an handkerchief or linen cloth in his hand, and if any one offered to speak in his defence, he who stood at the door waved

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the handkerchief in the air, upon which another, who was ready at a small distance, with a fleet horse, rode with all possible speed, and called back the condemned prisoner. So tender were they in cases of blood, that if the malefactor could think of any thing to say for his own purgation, he was indulged the liberty of returning back four or five times. When the criminal came within ten cubits of the place of execution, two of the scholars of the wise men exhorted him to confess, and after giving him a stupifying draught, the execution took place.

LEWIS's *Origines Hebrææ*, vol. i. p. 69.

No. 483.—xix. 29. *Vessel full of vinegar.*] It is well known that vinegar and water (which mixture was called *posca)* was the constant drink of the Roman soldiers; perhaps therefore this vinegar was set here for their use, or for that of the crucified persons, whose torture would naturally make them thirsty.

No. 484.—xxi. 1. *After these things Jesus shewed himself again to the disciples at the sea of Tiberias.*] *Plutarch* in one of his books observes, that the Greeks frequently, for pleasure, took a repast on the sea shore; and *Doubdan* has mentioned his finding some of the inhabitants of the confines of the Holy Land enjoying themselves in like manner, near the sea, eating and smoking there. These accounts, especially when put together, may give us the most exact view of what passed between our Lord and the disciples on the shore of the sea of Galilee.

The substance of what PLUTARCH *(Symposiac.* lib. iv. probl. 4.) says, is as follows: "What do they mean, who, inviting one another to form a party of pleasure, say, let us eat to-day on the sea shore? do they not shew that they consider an entertainment on the sea

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shore as the most delightful? certainly not on account of the waves and the pebbles there, but because they have the best opportunity of furnishing the table with plenty of fish, perfectly fresh." To this may be subjoined the account which *Doubdan* gives of what happened to him in a short voyage from St. John d'Acre to Sidon. They hired a fishing-boat for this voyage, and through the indolence of the seamen, who would not row, they got no further than Tyre that night. In the morning, not being in a boat whose proper business it was to carry passengers, but at the mercy of four or five fishermen, who did nothing but cast their nets into the sea, most commonly without success, exposed to the burning heat of the sun by day, and severe cold in the night, they employed a poor Jew, who was with them in the bark, and who could speak a little of the language used by Franks in that country, to call upon them to push forward, that they might arrive in good time at Sidon; but, contrary to their agreement, they immediately cast their nets into the sea, to procure themselves a dinner; then they landed to dress their fish and eat it; after which they slept for more than two hours, while Doubdan and those with him were broiling with the scorching sun over head, and the heated rocks underneath. Being put out again to sea, upon the promise of an augmentation of their pay they took up their oars, and rowed with briskness for four or five miles, in order to reach Sidon that same day. They then grew tired, and being inclined to return to their fishing, they put *Doubdan* and his companions on shore, where there was a very large and deep cavern, which had been hollowed by the violence of the waves, which enter it with fury upon the least wind that blows, and immediately applied themselves to cook some small fishes with some rice; and, without speaking one word to *Doubdan*, carried all on board the bark, and went away toward the place from

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whence they came, so that they lost sight of them in a few moments. This unexpected accident extremely astonished them; and what was worse, there were many Turks, Moors, and Arabs of a variety of colours, in this cavern, of whom some were reclined on the sand, enjoying the fresh air, some were dressing provisions among these rocks, others were smoking tobacco, notwithstanding the apparent danger of the fall of great pieces of the rocks, which frequently happened; but it is common for them to retire hither, on account of a spring of fine water which glides along here, and is always extremely cool. (*Voy. de la Terre-Sainte*, ch. 61.)

HARMER, vol. iii. p. 205.

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No. 485.—ACTS i. 26.

The lot.

THE account which *Grotius* gives of the manner in which lots were cast, seems very probable and satisfactory. He says, they put their lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank, and the word apostle. In drawing these out of the urns, the blank came up with the name of Joseph, and the lot on which was written the word *apostle* came up with the name of Matthias. This being in answer to their prayers, they concluded that Matthias was the man whom the Lord had chosen to the apostleship.

No. 486.—vi. 9. *The synagogue of the libertines.*] Great numbers of the Jews, who were taken captive by Pompey, and carried into Italy, were there set at liberty, and obtained their freedom from their masters; their children therefore, would be *libertini* in the proper sense of that word, and, agreeably to this, the Jews banished from Rome by Tiberius are spoken of by TACITUS (*Annal.* lib. ii. cap. 85.) as of the libertine race. These might easily constitute one of the 480 synagogues said to have been at Jerusalem.

No. 487.—ix. 34. *Arise, and make thy bed.*] Mattrasses, or something of that kind, were used for sleeping upon. The Israelites formerly lay upon carpets. (*Amos* ii. 8.) *Russell* (p. 90.) says, the "beds consist of a mattrass laid on the floor, and over this a sheet (in winter a carpet, or some such woollen covering,) the

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other sheet being sewed to the quilt. A divan cushion often serves for a pillow and bolster." They do not now keep their beds made; the mattrasses are rolled up, carried away, and placed in cupboards till they are wanted at night. Hence we learn the propriety of our Lord's address to the paralytic, arise, take up thy bed, and walk. (*Matt.* ix. 6.)

HARMER, vol. ii. p. 66, note.

No. 488.—ix. 37. *When they had washed.*] It was usual, immediately upon the decease of a person, to lay out the corpse, and then to wash it. This office was commonly performed by women related to the party deceased; only in cases of necessity others were employed therein. Among the Greeks this custom was very particularly observed: there were vessels in some of their ancient temples for this purpose; these were called in Latin *labra*. The Greeks used warm water on this occasion; the modern Jews, warm water with roses and camomile. It was designed to prevent precipitate interment. (See *Virgil*, *Æn.* vi. ver. 218.)

No. 489.—xii. 10. *Iron gate.*] Among different ways of securing their gates, one was by plating them over with thick iron. *Pitts* tells us (p. 10.) that Algiers has five gates, and some of these have two, others three gates within them, some of them plated over with thick iron. After this manner the place where St. Peter was imprisoned seems to have been secured. *When they were past the first and second ward, they came unto the iron gate*, &c. HARMER, vol. i. p. 207.

No. 490.—xiv. 11. *The gods are come down to us in the likeness of men.*] It appears from numberless passages in the heathen writers, that they supposed the gods often descended in the likeness of men. Thus

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Homer represents one of his personages in the character of a suitor, recommending hospitality to strangers by saying,

> ———If in this low disguise
> Wander perhaps some inmate of the skies:
> They (curious oft of mortal actions) deign
> In forms like these to round the earth and main,
> Just and unjust recording in their mind,
> And with sure eyes inspecting all mankind.
>
> *Odyss.* xvii. ver. 485.

This notion particularly prevailed with respect to Jupiter and Mercury.

No. 491.—xiv. 13. *Then the priest of Jupiter, who was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.*] It was customary to build temples to their tutelar deities in the suburbs of the cities, and to set up their images before the city, at the gates. According to this practice, the priest of that Jupiter who was esteemed the tutelar deity of the place, and whose image was placed in a temple erected to him before the city, brought oxen and garlands to offer a sacrifice to Barnabas and Paul. They used to crown both the images of their deities and the victims they offered to them with chaplets of flowers. The heathens considered their several images, of Jupiter for instance, as so many distinct Jupiters, that is, as having some spirit sent from the god, to whom their worship was ultimately referred, to reside in them. This circumstance, *Bp. Warburton* observes, may account for the dispute between two Jupiters, the Tonans and the Capitolinus, mentioned by *Suetonius*.

DODDRIDGE *in loc.*

No. 492.—xvi. 13. *On the sabbath we went out of the city by a river's side, where prayer was wont to be made.*] The Jewish proseuchæ were places of prayer, in some

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circumstances similar to, in others different from, their synagogues: the latter were generally in cities, and were covered places; whereas for the most part the proseuchæ were out of the cities, on the banks of rivers, having no covering, except perhaps, the shade of some trees, or covered galleries. Their vicinity to water was for the convenience of those frequent washings and ablutions which were introduced among them.

No. 493.—xvi. 22. *The magistrates rent off their clothes.*] It was usual for the Roman magistrates to command the lictors to rend open the clothes of the criminal, that he might the more easily be beaten with rods. No care was taken of the garments on these occasions; but they were suddenly and with violence rent open. Thus were Paul and Silas treated in this instance.

No. 494.—xvi. 24. *Made their feet fast in the stocks.*] It is generally supposed that these were the cippi or large pieces of wood used among the Romans, which not only loaded the legs of prisoners, but sometimes distended them in a very painful manner; so that it is highly probable the situation of Paul and Silas here might be made more painful than that of an offender sitting in the stocks, as used among us, especially if (as is very possible) they lay with their bare backs, so lately scourged, on the hard or dirty ground; which renders their joyful frame, expressed by songs of praise, so much the more remarkable. Beza explains it of the numellæ, in which both the feet and the neck were fastened, in the most uneasy posture that can well be imagined.

DODDRIDGE *in loc.*

No. 495.—xvii. 18. *Others said, he seemeth to be a setter forth of strange gods.*] The Romans were averse

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to strange gods, and admitted of their worship with great difficulty. *Dion Cassius* says, that one of the blackest crimes of Sardanapalus, was introducing into Rome the worship of Heliogabalus. By the law of Athens no foreign god was to be admitted till approved and licensed by the Areopagus, which had the sole power in religious matters. The severest laws were enacted at Athens, and every citizen commanded, upon pain of death, to worship the gods and heroes, as the laws of the city required: they who observed not the appointed ceremonies were immediately dragged to the court of Areopagus. The cutting a twig out of a sacred grove was a capital offence; even a fool has been condemned for killing one of Æsculapius's sparrows; and a child accidentally taking up a plate of gold, fallen from Diana's crown, was put to death for sacrilege.

No. 496.—xvii. 23. *As I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God.*] From the express testimony of *Lucian*, we learn that there was such an inscription at Athens. Whence it arose, or to what it particularly referred, is difficult to say. WITSIUS *(Melet.* p. 85.) with *Heinsius (in loc.)* understands it of Jehovah, whose name, not being pronounced by the Jews themselves, might give occasion to this appellation. Dr. *Welwood (Preface to the Banquet of Xenophon*, p. 18.) supposes that Socrates reared this altar to express his devotion to the one living and true God, of whom the Athenians had no notion, and whose incomprehensible being he insinuated by this inscription, to be far beyond the reach of their understanding, or his own. *Hammond* gives another explanation of the circumstance, which has appeared satisfactory to the learned. *Diogenes Laertius*, in his life of Epimenides, assures us, that in the time of

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that philosopher (about 600 years before Christ) there was a terrible pestilence at Athens, in order to avert which, when none of the deities to whom they sacrificed appeared able or willing to help them, Epimenides advised them to bring some sheep to the Areopagus, and letting them loose from thence, to follow them till they lay down, and then to sacrifice them to the god near whose temple or altar they then were. Now it seems probable that Athens, not being then so full of these monuments of superstition as afterwards, these sheep lay down in places where none of them were near, and so occasioned the rearing of what the historian calls anonymous altars; or altars, each of which had the inscription *αγνωστω Θεω, to the unknown God*, meaning thereby the deity who had sent the plague, whoever he were; one of which altars at least, however it might have been repaired, remained till St. Paul's time, and long after.

No. 497.—xviii. 3. *Because he was of the same craft, he abode with them, and wrought, for by their occupation they were tent-makers.*] It was a received custom among the Jews for every man, of what rank or quality soever, to learn some trade or handy-craft; one of their proverbial expressions is, that whoever teaches not his son a trade teaches him to be a thief. In those hot countries, where tents (which were commonly made of skins, or leather sewed together, to keep out the violence of the weather) were used not only by soldiers, but by travellers, and others whose business required them to be abroad, a tent-maker was no mean or unprofitable employment. This custom, so generally practised by the Jews, was adopted also by other nations in the East. Sir *Paul Rycaut* observes that the grand seignior, to whom he was ambassador, was taught to make wooden spoons. The intention of this usage was not merely

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amusement, but to furnish the persons so instructed with some method of obtaining their living, should they ever be reduced to want and poverty.

No. 498.—xix. 9. *Disputing daily in the school of one Tyrannus.*] Among the Jews there were two kinds of schools, wherein the law was taught, private and public. Their private schools were those, wherein a doctor of the law entertained his scholars, and were usually styled houses of learning. Their public schools were those, where their consistories sat to resolve all difficulties and differences of the law. The method of teaching adopted in the schools is observable in the scripture. When Jesus Christ was twelve years of age, he was found in the temple, in the midst of the doctors, hearing them, and asking them questions. (*Luke* ii. 46.) St. Paul says, that he had studied at the feet of Gamaliel. (*Acts* xxii. 3.) *Philo* says, that among the essenes, the children sat at the feet of their masters, who interpreted the law, and explained the figurative and allegorical sense of it, after the manner of the ancient philosophers. Among the Hebrews, the rabbins sat on chairs that were raised; those scholars, who were the greatest proficients, were placed on benches just below their masters, and the younger sort sat on the ground on hassocks. The master taught either by himself or by an interpreter; if he used an interpreter he spoke Hebrew, and the interpreter explained it in the vulgar tongue. If the scholars desired to propose any question to the master, they addressed themselves to the interpreter, who proposed it to the rabbin, and reported his answer.

CALMET's *Dictionary of the Bible*, art. SCHOOL.

No. 499.—xx. 7. *And upon the first day of the week, when the disciples came together to break bread.*] Bishop *Pearce*, in his note on this passage, says, "In the Jewish

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way of speaking, *to break bread* is the same as to make a meal: and the meal here meant seems to have been one of those which was called ἀγαπαι, *love-feasts*. Such of the heathens as were converted to christianity were obliged to abstain from meats offered to idols, and these were the main support of the poor in the heathen cities. The christians therefore, who were rich, seem very early to have begun the custom of those ἀγαπαι, love-feasts, which they made on every first day of the week, chiefly for the benefit of the poorer christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the heathen sacrifices. It was towards the latter end of these feasts, or immediately after them, that the christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the eucharist, or holy communion.

No. 500.—xx. 9. *There sat in a window a certain young man named Eutychus.*] *Chardin* informs us, that the eastern windows are very large, and even with the floor. It is no wonder Eutychus might fall out if the lattice was not well fastened, or if it was decayed, when, sunk into a deep sleep, he leaned with all his weight against it. HARMER, vol. i. p. 164.

No. 501.—xxi. 24. *Take them, and purify thyself with them, and be at charges with them.*] The better to understand what is said in this passage, it may be observed, that among the Jews it was accounted meritorious to contribute to the expences of the sacrifices and offerings, which those who had taken upon them a vow of nazaritism were to make when the time of their vow came to be accomplished. Thus Josephus, to magnify the zeal and devotion of Herod Agrippa,

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tells us, that he caused several nazarites to be shaved, whereby he means, that he bore the expence of the whole ceremony; and Maimonides informs us, that he who would partake of the merits of another man's nazaritism, went to the temple, and said to the priest, "such an one will finish his vow, and I intend to defray the charge of his tonsure, either in part or in the whole," and whoever did so was reputed to partake in the merits of him who had fulfilled his vow.

No. 502.—xxii. 9. *They that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me.*] *Elsner* has shewn, in a curious note on this passage, that the heathens thought that divine voices as well as visions might affect one person in a company without being perceived by the rest. (*Obser.* vol. i. p. 466.)

No. 503.—xxii. 23. *They cried out and cast off their clothes, and threw dust into the air.*] A great similarity appears between the conduct of the Jews, when the chief captain of the Roman garrison at Jerusalem presented himself in the temple, and the behaviour of the Persian peasants, when they go to court to complain of the governors under whom they live, upon their oppressions becoming intolerable. Sir *John Chardin* tells us respecting them, that they carry their complaints against their governors by companies, consisting of several hundreds, and sometimes of a thousand; they repair to that gate of the palace near to which their prince is most likely to be, where they set themselves to make the most horrid cries, tearing their garments, and throwing dust into the air, at the same time demanding justice. The king, upon hearing these cries, sends to know the occasion of them. The people deliver their complaint in writ-

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ing, upon which he lets them know that he will commit the cognisance of the affair to such or such an one. In consequence of this justice is usually done them.

HARMER, vol. iv. p. 203.

No. 504.—xxii. 24. *The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging.*] To put one to the questions was a punishment among the Romans. They put criminals to the question, or endeavoured to extort confession from them by scourging them. Some think that the offender was stripped to his waist, and that his hands were tied to a pillar, that his back might be stretched out to receive the blows. Others are of opinion, that his hands were fastened to a stake driven into the ground of a foot and a half or two feet high, so that the criminal stooping with his face towards the ground might present his naked back to such as were appointed to scourge him.

No. 505.—xxv. 11. *I appeal to Cæsar.*] This way of appealing was frequent among the Romans, introduced to defend and secure the lives and fortunes of the populace from the unjust encroachments and over-rigorous severities of the magistrates. In cases of oppression, it was lawful to appeal for redress and rescue. This practice was more than once sanctioned by the Valerian laws. These appeals were generally made in writing, by appellatory libels given into the court, and containing an account of the appellant, the person against whom, and from whose sentence he appealed; but where it was done in open court, it was enough for the criminal verbally to declare that he did appeal. In great and weighty cases, the appeal was made to the prince himself, whereupon, not only at Rome, but in all the provinces of the empire, every proconsul and gover-

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nor was strictly forbidden to execute, scourge, bind, or put any badge of servility upon a citizen, or any that had the privilege of a citizen, who had made his appeal, or any ways to hinder him from going to Rome to obtain justice at the hands of the emperor. In the case of St. Paul, the privilege of appealing seems to have been so fully established by the Roman laws, that Festus durst not deny his demand.

STACKHOUSE's *Hist. of Bible*, vol. ii. p. 1567.

No 506.—xxvi. 1. *Then Paul stretched forth the hand.*] ELSNER (*Observ.* vol. i. p. 478.) shews this to have been esteemed at that time a very decent expression of an earnestness in one that spoke in public, though some of the most illustrious Greek orators in earlier ages, such as Pericles, Themistocles, and Aristides, thought it a point of modesty to avoid it: but this was the effect of a false taste; and it is plain the eloquent Demosthenes often used the same gesture with St. Paul here.

No. 507.—xxvi. 5. *After the straitest sect of our religion I lived a pharisee.*] The pharisees were in general exceedingly rigid and particular in all the ceremonies which they professed to observe; and as a spirit of emulation may well be supposed to have influenced those who were so much under the government of pride, they would certainly endeavour to obtain the highest degree of supposed sanctity. It appears from the gospels that many rigorous severities were used by them; and *Witsius* assures us, that they used to sleep on narrow planks, that falling down from them they might soon be awakened to prayer; and that others lay on gravel, and placed thorns so near them, that they could not turn without being pricked by them. (*Meletem.* cap. 1. § 15.)

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No. 508.—xxvii. 34. *There shall not an hair fall from the head of any of you.*] Some think this alludes to a custom among mariners, to make vows in times of extremity, and to shave their heads in consequence of them, and so interpret these words as if it were said, you need not vow your hair, you shall be safe without that expedient; but it appears to have been a proverbial and general expression of entire safety. (1 *Kings* i. 52. *Matt.* x. 30. *Luke* xii. 7.)

DODDRIDGE *in loc.*

No. 509.—xxviii. 11. *Castor and Pollux.*] It was the custom of the ancients to have images on their ships, both at the head and stern; the first of which was called παρασημον, the *sign*, from which the ship was named; and the other was that of the tutelar deity to whose care the ship was committed. There is no doubt but they had sometimes deities at the head, and then it is most likely, if they had any figure at the stern, it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another. DODDRIDGE *in loc.*

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No. 510.—ROMANS vii. 24.

Who shall deliver me from the body of this death?

"*Wretched man that I am!* do I often cry out, in "such a circumstance, with no better supports and in- "citements than the law can give. *Who shall rescue* "*me*, miserable captive as I am, *from the body of this* "*death?* from this continual burden which I carry "about with me; and which is cumbersome and odious "as a DEAD CARCASE tied to a living body, to be drag- "ged along with it wherever it goes?" Thus are the words paraphrased by Dr. Doddridge, to which he subjoins this note. "It is well known that some ancient wri- "ters mention this as a cruelty practised by some tyrants "on miserable captives who fell into their hands; and "a more forcible and expressive image of the case re- "presented cannot surely enter into the mind of man." That such a cruelty was once practised is certain from *Virgil:*

> Quid memorem infandas cædes? quid facta tyranni
> Effera? Dî capiti ipsius generique reservent!
> Mortua quin etiam jungebat corpora vivis,
> Componens manibusque manus, atque oribus ora,
> Tormenti genus; et sanie taboque fluentes
> Complexu in misero, longâ sic morte necabat.
>
> *Æn.* lib. viii. ver. 483.

The same practice is also mentioned in *Valerius Maximus*, (lib. ix. cap. 2. § 10.)

No. 511.—viii. 19. *Earnest expectation.*] The word ἀποκαραδοκία, which our translators well render *earnest expectation*, signifies to lift up our head, and stretch our-

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selves out as far as possible, to hear something agreeable and of great importance; to gain the first appearance and glimpse of a friend that has long been absent; to gain the sight of a vessel at sea that has some precious freight that we have a concern in, or carries some passenger very dear to us.

No. 512.—viii. 23. *Waiting for the adoption.*] Among the Romans there was a twofold adoption, the one private, the other public. The former was only the act of the person who was desirous of receiving a stranger into his family, with respect to the object of his choice, and was a transaction between the parties; the latter was an acknowledgment of it in the *forum*, when the adopted person was solemnly declared and avowed to be the son of the adopter. To this circumstance Mr. HOWE *(Works*, vol. i. p. 680.) supposes the apostle alludes in these words.

No. 513.—xii. 13. *Hospitality.*] Hospitality has always been highly esteemed by civilized nations. It has been exercised from the earliest ages of the world. The Old Testament affords numerous instances of its being practiced in the most free and liberal manner. In the New Testament it is also recommended and enforced. The primitive christians were so ready in the discharge of this duty, that even the heathens admired them for it. Hospitable as they were to all strangers, they were particularly so to those who were of their own faith and communion. In *Homer* and the ancient Greek writers, we see what respect they had for their guests. From these instances we turn with satisfaction to view the kind and friendly disposition of less polished people. Modern travellers often mention the pleasing reception they met with from those among whom they made a temporary residence. VOLNEY *(Trav.* vol. ii. p. 76.) speak-

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ing of the Druzes, says, "whoever presents himself at their door in the quality of a suppliant or passenger, is sure of being entertained with lodging and food in the most generous and unaffected manner. I have often seen the lowest peasants give the last morsel of bread they had in their houses to the hungry traveller. When they have once contracted with their guest the sacred engagement of bread and salt, no subsequent event can make them violate it."

"An engagement with a stranger is sometimes accepted as an excuse for not obeying the summons of a great man, when no other apology, hardly even that of indisposition, would be admitted." (RUSSELL's *Hist. of Aleppo*, vol. i. p. 231.)

The Hindoos extend their hospitality sometimes to enemies, saying, "the tree does not withdraw its shade even from the wood-cutter."

No. 514.—xii. 15. *Rejoice with them that do rejoice, and weep with them that weep.*] This verse seems to refer to the two gates of the temple, one called the gate of the bridegroom, and the other the gate of the mourners, into which two sorts all kinds of persons are divided. The first contained all those who continued unblemished members of the church, under no kind of censure; the other contained those who were under any degree of excommunication, who, though they might come into the temple, must come in at the mourner's door, with some mark of discrimination from other men, that they who saw them might pray for them, saying, "He that dwells in this house comfort thee, and give thee an heart to obey." HAMMOND *in loc.*

No. 515.—xii. 20. *In so doing thou shalt heap coals of fire on his head.*] Many interpreters conceive that here is an allusion to artificers that melt metals by heaping

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coals of fire upon them, and so imagine that the import of these words is, thou shalt melt him down by kindness into affection for thee. Dr. *Whitby*, however, offers a different explanation; he says, that the sense of the passage appears to him to be, that if he persevere in his enmity to thee, the event, though not sought for by thee, will be, that thou by thy patience shalt engage the wrath of God to fall upon him, and maintain thy cause against him. This, he apprehends, best suits with the foregoing verse; and that the words being taken from *Prov.* xxv. 22. which have that import, according to Grotius, require that interpretation. The expression where it occurs in the Old Testament refers to the wrath and indignation of the Lord. (*Psalm* cxl. 9, 10. *Isaiah* xlvii. 14. *Ezekiel* x. 2.)

No. 516.—xiii. 4. *He beareth not the sword in vain.*] This is spoken agreeably to the notions and customs of the Romans at the time when the apostle wrote. Thus *Suetonius* says (in *Vitell.* cap. 15.) that Vitellius gave up his dagger, which he had taken from his side, to the attending consul, thus surrendering the authority of life and death over the citizens. So the kings of Great Britain are not only at their inauguration solemnly girt with the sword of state, but this is afterwards carried before them on public occasions, as a sword is likewise before some inferior magistrates among us.

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No. 517.—1 CORINTHIANS iii. 10

A wise master builder.

THE title of σοφος, or *wise*, was given to such as were skilful in manual arts. *Homer* accounts such to be taught by Minerva, the goddess of wisdom, (*Iliad.* xv. lin. 411.) and to this some think the apostle alludes when he compares himself to σοφος αρχιτεκτων, *a wise master builder.*

No. 518.—iv. 9. *God hath set forth us the apostles last.*] In the word εσχατας, which the apostle here uses, there is a reference to the Roman custom of bringing forth those persons on the theatre in the after part of the day, to fight either with each other, or with wild beasts, who were appointed to certain death, and had not that poor chance of escaping which those brought forth in the morning had. Such kind of spectacles were so common in all the provinces, that it is no wonder we should find such an allusion here. The words απεδειξεν, *exhibited*, and Θεατρον, *a spectacle on the theatre*, have in this connection a beautiful propriety. The whole passage is indeed full of high eloquence, and finely adapted to move their compassion in favour of those who were so generously expiring, and sacrificing themselves for the public good. DODDRIDGE *in loc.*

No. 519.—iv. 13. *We are made as the filth of the world, and are the off-scouring of all things unto this day.*] *Doddridge* thus paraphrases, and in his note explains these words: "We are made and treated like the very filth of the world, like the wretches who, being taken from the dregs of the people, are offered as expiatory

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sacrifices to the infernal deities among the Gentiles, and loaded with curses, affronts, and injuries, in the way to the altars at which they are to bleed, or like the refuse of all things to this day, the very sweepings of the streets and stalls, a nuisance to all around us, and fit for nothing but to be trampled upon by the meanest and vilest of mankind." The word καθαρμαῖα has a force and meaning here, which no one word in our language can express; it refers to the custom of purifying a city by the expiatory death of some person: for this purpose they clothed a man in foul and filthy garments, and then put him to death. When the city was visited with any great calamity, they chose one of the lowest persons in it, and brought him to a certain place, with cheese, dry figs, and a cake in his hand. After beating him with rods, they burnt him and the rods together in a ditch, and cast the ashes into the sea, with these words, Be thou a lustration for us.

The people of Marseilles, originally a Grecian colony, had a similar custom, for we learn from *Servius* on the third book of the Æneid, that as often as they were afflicted with the pestilence, they took a poor person, who offered himself willingly, and kept him a whole year on the choicest food, at the public expence. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the state might rest on him, and was then thrown into the sea.

The Mexicans had a similar custom of keeping a man a year, and even worshipping him during that time, and then sacrificing him.

No. 520.—ix. 25. *They do it to obtain a corruptible crown, but we are incorruptible.*] It is well known, that the crown in the olympic games, sacred to Jupiter, was

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of wild-olive; in the Pythian, sacred to Apollo, of laurel; in the Isthmian or Corinthian, solemnized in honour of Palæmon, of pine-tree; and in the Nemæan, of smallage, or parsley. Now most of these were evergreens; yet they would soon grow dry and break to pieces. ELSNER (*Observ.* vol. ii. p. 103.) produces many passages in which the contenders in these exercises are rallied by the Grecian wits for the extraordinary pains they took for such trifling rewards. And Plato has a celebrated passage, which greatly resembles this of St. Paul, but by no means equals it in beauty and force. (1 *Pet.* v. 4.) DODDRIDGE *in loc.*

No. 521.—ix. 26. *So fight I, not as one that beateth the air.*] In order to attain the greater agility and dexterity, it was usual for those, who intended to box in the games, to exercise their arms with the gauntlet on, when they had no antagonist near them, and this was called σκιομαχια, in which a man would of course beat the air. But *Bos* has taken a great deal of pains in his note here, to shew that it is a proverbial expression for a man's missing his blow, and spending it, not on his enemy, but on empty air. DODDRIDGE *in loc.*

No. 522.—ix. 27. *But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away.*] The latter part of this verse *Doddridge* renders, *lest after having served as an herald I should be disapproved*, and says in a note, I thought it of importance to retain the primitive sense of these gymnastic expressions. It is well known to those, who are at all acquainted with the original, that the word κηρυξας expresses the discharging the office of an herald, whose business it was to proclaim the conditions of the games, and display the prizes, to awaken the emulation and resolution of

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those who were to contend in them. But the apostle intimates, that there was this peculiar circumstance attending the christian contest, that the person who proclaimed its laws and rewards to others was also to engage himself, and that there would be a peculiar infamy and misery in miscarrying. Αδοκιμος, which we render *cast away*, signifies one who is disapproved by the judge of the games, as not having fairly deserved the prize.

No. 523.—xi. 14, 15. *Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him; but if a woman have long hair, it is a glory to her; for her hair is given her for a covering.*] The eastern ladies are remarkable for the length, and the great number of the tresses of their hair. The men there, on the contrary, wear very little hair on their heads. Lady *M. W. Montague* thus speaks concerning the hair of the women. "Their hair hangs at full length behind, divided into tresses, braided with pearl or ribbon, which is always in great quantity. I never saw in my life so many fine heads of hair. In one lady's I have counted one hundred and ten of the tresses, all natural; but it must be owned that every kind of beauty is more common here than with us." *(Lett.* vol. ii. p. 31.)

The men there, on the contrary, shave all the hair off their heads, excepting one lock; and those that wear their hair are thought effeminate. Both these particulars are mentioned by *Chardin*, who says, they are agreeable to the custom of the East: the men are shaved, the women nourish their hair with great fondness, which they lengthen, by tresses and tufts of silk, down to the heels. The young men who wear their hair in the East, are looked upon as effeminate and infamous.

HARMER, vol. ii. p. 398.

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No. 524.—xv. 29. *Baptized for the dead.*] Many interpretations have been given of this difficult passage, of which a few only will here be adverted to. *Chrysostom* says, that among the Marcionites, when any one of their catechumens die, they lay a living person under the bed of the deceased, and then advancing toward the dead body, ask, whether he be willing to receive baptism. The person under the bed answers for him, that he desires earnestly to be baptized, and accordingly he is so, instead of the dead person. *Epiphanius* asserts, that the Marcionites received baptism not only once, but as often as they thought proper; that they procured themselves to be baptized in the name of such as died without baptism, and that St. Paul had these heretics in view. But this opinion *Doddridge* intirely discards, observing, that it is more likely to have arisen from a mistake of the passage, than that the custom spoken of should have been so early prevalent. He translates the passage, *who are baptized in the room of the dead*, and adopts the opinion of Sir RICHARD ELLYS (see *Fortuita Sacra*, p. 137.) which is thus expressed in the paraphrase: Such are our views and hopes as christians; *else*, if it were not so, *what should they do, who are baptized* in token of their embracing the christian faith, *in the room of the dead*, who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to the combat in the room of their companions, who have just been slain in their sight? In this interpretation other commentators of great eminence have likewise concurred.

No. 525.—xvi. 9. *A great door and effectual is opened unto me.*] It is thought that here is an allusion to the door of the circus, from whence chariots were let out when the races were to begin; and that the word

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ἀντικειμενοι, which is translated *adversaries*, but which *Doddridge* renders *opposers*, signifies the same with antagonists, with whom the apostle was to contend as in a course. (*Acts* xix. 20.) This opposition rendered his presence more necessary, to preserve those that were already converted, and to increase the number, if God should bless his ministry. Accordingly a celebrated church was planted at Ephesus; and so far as we can learn from the tenor of his epistle to it, there was less to reprove and correct among them, than in most of the other churches to which he wrote.

No. 526.—xvi. 22. *If any man love not the Lord Jesus Christ, let him be anathema, maranatha.*] When the Jews lost the power of life and death, they used nevertheless to pronounce an *anathema* on persons who, according to the Mosaic law, should have been executed; and such a person became an *anathema*, or *cherem*, or *accursed*, for the expressions are equivalent. They had a full persuasion that the curse would not be in vain; and indeed it appears they expected some judgment, correspondent to that which the law pronounced, would befal the offender; for instance, that a man to be stoned would be killed by the falling of a stone or other heavy body upon him; a man to be strangled would be choked; or one whom the law sentenced to the flames would be burnt in his house, and the like. Now to express their faith, that God would one way or another, and probably in some remarkable manner, interpose, to add that efficacy to his own sentence, which they could not give it, it is very probable they might use the words *maran-atha*, that is, in Syriac, *the Lord cometh*, or he will surely and quickly come to put this sentence in execution, and to shew that the person on whom it falls is indeed *anathema, accursed*. In beautiful allusion to this, when the apostle

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was speaking of a secret alienation from Christ, maintained under the forms of christianity, (which might perhaps be the case among many of the Corinthians) as this was not a crime capable of being convicted and censured in the christian church, he reminds them, that the Lord Jesus Christ will come at length, and find it out, and punish it in a proper manner. This weighty sentence the apostle chose to write *with his own hand*, and insert between his general salutation and benediction, that it might be the more attentively regarded.

DODDRIDGE *in loc.*

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No. 527.—2 CORINTHIANS iii. 1.

Epistles of commendation.

COMMENDATORY epistles, certifying the piety and good character of the person to whom they were given, and recommending him to an hospitable reception in the places to which he travelled, were an ancient custom in the primitive church. Whether they took their rise from the *tesseræ hospitalitatis* of the heathens, or from the Jews, among whom the same custom prevailed, is an undecided point. HAMMOND *in loc.*

No. 528.—v. 20. *We are ambassadors.*] Ambassadors were usually persons of great worth or eminent station, that by their quality and deportment they might command respect and attention from their very enemies; and what injuries or affronts soever had been committed, their persons were held sacred by all sides. Gods and men were thought to be concerned to prosecute with the utmost vengeance all injuries done to them; whence we read that the Lacedaemonians having inhumanly murdered Xerxes' ambassadors, the gods would accept none of their oblations and sacrifices, which were all found polluted with direful omens, till two noblemen of Sparta were sent as an expiatory sacrifice to Xerxes, to atone for the death of his ambassadors by their own. Whence this holiness was derived upon ambassadors has been a matter of dispute. Fabulous authors deduce it from the honour paid by the ancients to the κηρυκες or *heralds*, who were either themselves ambassadors, or, when others were deputed to that service, accompanied them, being held sacred on account of their original,

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because descended from Ceryx, the son of Mercury, who was honoured with the same employment in heaven which these obtained on earth. The Lacedæmonian ambassadors carried in their hand a staff of laurel or olive, called κηρυκιον, round which two serpents, without their crests erected, were folded, as an emblem of peace and concord. The Athenian heralds frequently made use of the Ειρεσιωνη, which was a token of peace and plenty, being an olive branch covered with wool, and adorned with all sorts of fruits of the earth.

POTTER'S *Archæologia Græca*, vol. ii. p. 66.

No. 529.—x. 14. *We stretch not ourselves.*] It may help very much to understand this and the following verses, if with *Hammond* we consider the terms used in them as *agonistical*. In this view of them, the measure of the rule, το μετρον τ̃ς κανονος, alludes to the path marked out, and bounded by a white line, for racers in the Isthmian games, observed among the Corinthians; and so the apostle represents his work in preaching the gospel as his spiritual race, and the province to which he was appointed as the compass or stage of ground which God had distributed or measured out, εμερισεν αυτω, for him to run in. Accordingly, *to boast without his measure*, (ver. 15.) εις τα αμετρα, and *to stretch himself beyond his measure*, υπερ εκτεινεσθαι, refer to one that ran beyond or out of his line. *We are come as far as to you*, (ver. 14.) αχρι υμων εφθασαμεν, alludes to him that came foremost to the goal; and, *in another man's line* (ver. 16.) εν αλλοτριω κανονι, signifies in the province that was marked out for somebody else, in allusion to the line by which the race was bounded, each of the racers having the path which he ought to run chalked out to him, and if one stepped over into the other's path he extended himself over his line.

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No. 530.—xi. 2. *That I may present you as a chaste virgin to Christ.*] This circumstance is much illustrated by recollecting that there was an officer among the Greeks, whose business it was to educate and form young women, especially those of rank and figure, designed for marriage, and then to present them to those who were to be their husbands; and if this officer permitted them, through negligence, to be corrupted between the espousals and the consummation of the marriage, great blame would naturally fall upon him.

DODDRIDGE *in loc.*

No. 531.—xi. 29. *Who is offended, and I burn not?*] *Who is offended, and I am not fired?* So πυρεμαι properly signifies. It may perhaps in this connection allude to the sudden hurry of spirits into which a man is put by the dangerous fall of a person he tenderly loves, especially when occasioned by the carelessness and folly of another. DODDRIDGE *in loc.*

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No. 532.—GALATIANS iii. 1.

Who hath bewitched you.

It is not to be imagined that the apostle, by the use of this expression, gave any countenance to the popular error which prevailed, not only among the heathens, but among some of the more ignorant and superstitious christians—that of fascination, or bewitching with the eye. The language of the apostle is only a strong expression of surprise at the departure of the Galatians from the purity of the gospel. It however reminds us of those practices of the heathens, which are spoken of by various writers. They believed that great mischief might ensue from an evil-eye, or from being regarded with envious and malicious looks. *Pliny* relates from *Isigonus*, that "among the Triballians and Illyrians there were certain enchanters, who with their looks could bewitch and kill those whom they beheld for a considerable time, especially if they did so with angry eyes." (*Nat. Hist.* lib. vii. cap. 2.)

A shepherd in *Virgil*, says

Nescio quis teneros oculus mihi fascinat agnos.

Some evil eyes bewitch my tender lambs.
Eclog. iii. lin. 103.

"No nation in the world is so much given to superstition as the Arabs, or even Mahometans in general. They hang about their children's necks the figure of an open hand, usually the right, which the Turks and Moors paint likewise upon their ships and houses, as a counter-charm to an evil-eye; for five is with them an

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unlucky number, and five (meaning their fingers) in your eyes is their proverb of cursing and defiance. Those of riper years carry with them some paragraph of their Koran, which they place upon their breasts, or sew under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burthen."

SHAW's *Trav.* p. 243. (See No. 205.)

No. 533.—iv. 6. *And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, father.*] The learned Mr. SELDEN *(de Succ. in bona Def.* cap. 4.) hath brought a very pertinent quotation from the *Babylonian Gemara,* to prove that it was not allowed to *slaves* to use the title of *Abba* in addressing the master of the family to which they belonged, or the correspondent title of *Imma,* or mother, when speaking to the mistress of it.

No. 534.—iv. 10. *Ye observe days.*] This practice was become very general in the days of the apostle, and greatly contributed to cherish superstition. The Greeks in particular were addicted to it; with them, certain times were ominous, some days being accounted fortunate and successful, others unfortunate and disastrous. Thus *Hesiod,* in his *days,* observes,

Αλλοτε μητρυιὴ πελει ἡμέρα, ἄλλοτε μήτηρ, &c.

Some days, like step-dames, adverse prove,
Thwart our intentions, cross whate'er we love:
Others more fortunate and lucky shine,
And, as a tender mother, bless what we design.

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The observation of days was also very common at Rome, Augustus Cæsar never went abroad upon the day following the Nundinæ, nor began any serious undertaking on the Nonæ, and this he did upon no other account, as he affirmed in one of his letters to Tiberius, than to avoid the unlucky omen that attended things begun on those days. It was a general opinion among the Romans, that the next days after the Nonæ, Idus, or Kalendæ, were unfortunate; the like observation of days was practised by many christians when they had lately been converted from heathenism, and for this St. Paul reproves them.

POTTER's *Archæologia Græca*, vol. i. p. 345.

No. 535.—v. 7. *Who hath hindered you?*] It hath been observed that ενεκοψε is an olympic expression, answerable to εἰρεχεῖε, and it properly signifies *coming across the course*, while a person is running in it, in such a manner as to jostle and throw him out of the way.

DODDRIDGE *in loc.*

No. 536.—v. 21. *Revellings.*] Κωμοι, or *revellings*, among the Greeks, were a disorderly spending of the night in feasting, with a licentious indulging in wine, music, dancing, &c. In this sense the word is explained by *Hesychius* and *Suidas*. We meet with it but twice elsewhere, (*Rom.* xiii. 13. 1 *Pet.* iv. 3.) and in both places it is joined, as here, with other riotous excesses.

No. 537.—vi. 17. *I bear in my body the marks of the Lord Jesus.*] *Archbishop* POTTER thinks (*Archæol. Græca*, vol. ii. p. 7.) that the apostle alludes here to the στιγμαῖα, or brands, with which the Greeks used to mark those that were appointed to serve in the wars, lest they should attempt to make their escape. *Doddridge* says, that perhaps the reference may be to those marks, by

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which the votaries of particular deities were distinguished. Mr. BLACKWALL (*Sacred Classics*, vol. ii. p. 66.) considers it as an allusion to an Egyptian custom, according to which any man's servant, who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care and protection, and by that to be privileged from all violence and harsh treatment.

No. 538.—EPHESIANS ii. 18.

For through him we both have access by one spirit unto the father.

THE word προσαγωγὴν, which we render *access*, properly refers to the custom of introducing persons into the presence of some prince, or of any other greatly their superior, in which case it is necessary they should be ushered in by one appointed for that purpose, to preserve a becoming decorum. DODDRIDGE *in loc.*

No. 539.—ii. 19. *Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.*] The proselytes who joined themselves to the God of Israel, were by the Jews and by the scriptures styled *strangers*. He that only took upon him to worship the true God, and observe the precepts of Noah, was *Ger Toshab*, a stranger permitted to dwell among them, and to worship in the court of the gentiles. He that was circumcised, and became obedient to the law of Moses, was *Ger Tzedek*, a proselyte of righteousness: but both were called strangers according to the maxim of the Jews: all the nations of the world are called

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strangers before the God of Israel; but the Jews are said to be near to him. But now, according to the language of the apostle, there is no such difference, the believing Gentile being equally admitted with believing Jews, to the privileges of the New Jerusalem, and equally related to God as part of his family.

WHITBY *in loc.*

No. 540.—iv. 8. *And gave gifts unto men.*] Here is an allusion to the custom of conquerors, who used to give largesses to their soldiers after a triumph. Though the Roman instances of this custom are perhaps most familiar to our minds, yet all who are acquainted with antiquity know that it was not peculiar to them. (*Judges* v. 30.)

DODDRIDGE *in loc.*

No. 541.—iv. 26. *Let not the sun go down upon your wrath.*] Many persons have observed, that this was agreeable to the Pythagorean practice, who used always, if the members of their particular society had any difference with each other, to give tokens of reconciliation before the sun went down. This exhortation is peculiarly important to prevent excessive and long-protracted anger, which might in time increase to habitual malice; a temper exceedingly unbecoming a christian.

No. 542.—iv. 28. *Let him that stole, steal no more.*] This exhortation, though agreeing with the first and most obvious principle of all moral duties, was necessary in the present instance, because in many nations it was not counted a sin to steal, nor were they ashamed of it when it was charged on them.

WHITBY *in loc.*

No. 543.—v. 18. *Be not drunk with wine.*] It is highly probable that here may be a particular reference

to those dissolute ceremonies called the Bacchanalia, that were celebrated by the heathens in honour of him whom they called the god of wine. While these rites continued, men and women made it a point of their religion to intoxicate themselves, and run about the streets, fields, and vineyards, singing and shouting in a wild and tumultuous manner; in opposition to which extravagant vociferations, the use of devout psalmody is with great propriety recommended. Plato somewhere tells us, that there was hardly a sober person to be found in the whole Attican territories during the continuance of these detestable solemnities.

DODDRIDGE *in loc.*

No. 544.—vi. 16. *Fiery darts.*] This is evidently an allusion to those javelins or arrows, which were sometimes used by the ancients in sieges and battles. ARRIAN *(de Exped. Alex.* lib. 2.) mentions πυρφορα βελη, *fire-bearing darts*, and *Thucydides* (lib. ii. 75.) πυρφοροι οιστοι, *fire-bearing arrows*. *Livy* (lib. xxi. cap. 8.) calls a weapon of this kind a *falarica*, which he describes as a javelin surrounded at the lower part with combustible matter, which, when it was set on fire, the weapon was darted against the enemy.

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No. 545.—PHILIPPIANS i. 23.

In a straight between two.

THE original is very emphatical, and seems to be an allusion to a ship stationed at a particular place, and riding at anchor, and at the same time likely to be forced to sea by the violence of the winds; which presents us with a lively representation of the apostle's attachment to his situation in the christian church, and the vehemence of his desire to be unbound, that is, to weigh anchor, and set sail for the heavenly country.

DODDRIDGE *in loc.*

No. 546.—ii. 15. *Among whom ye shine as lights in the world.*] This metaphor has an allusion to the buildings which we call *light-houses*, the most illustrious of which was raised in the island of *Pharos*, when *Ptolemy Philadelphus* built that celebrated tower, on which a bright flame was always kept burning in the night, that mariners might perfectly see their way, and be in no danger of suffering shipwreck. Some of these light-houses were constructed in the form of human figures. The colossus at Rhodes held in one hand a flame which enlightened the whole port. These lights were also sometimes moveable, and were used to direct the marches of the caravans in the night. *Pitts* thus describes them: "They are somewhat like iron stoves, into which they put short dry wood, which some of the camels are loaded with. Every cotter hath one of these poles belonging to it, some of which have ten, some twelve of these lights on their tops, and they are like-

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wise of different figures, one perhaps oval, another triangular, or like an N or M, &c. so that every one knows by them his respective cotter. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another." (*Harmer*, vol. i. p. 472.) The meaning of the passage from these representations is obvious. *Ye shine as elevated lights in the dark world about you*, that ye may direct those that sail on this dangerous sea, and secure them from suffering shipwreck, or guide those who travel through this desert in their way to the city of rest. (*Matt.* v. 14. *Luke* ii. 32. *John* v. 35. 2 *Pet.* i. 19.)

No. 547.—iii. 2. *Beware of dogs.*] This may very possibly be an allusion to *Isaiah* lvi. 10, 11, 12. The Jews used to call the Gentiles *dogs*, and perhaps St. Paul may use this language, when speaking of their proud bigots, by way of retaliation. (*Rev.* xxii. 15.) *L'Enfant* tells us of a custom at Rome, to chain their dogs at the doors of their houses, and to put an inscription over them, *Beware of this dog*, to which he seems to think these words may refer. DODDRIDGE *in loc.*

No. 548.—iii. 8. *But what things were gain to me, those I counted loss for Christ.*] In that tempest to which St. Paul was a witness, and by which he was exposed to such imminent danger, *after long abstinence, he stood forth in the midst of them, and said, sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss*, ζημιαν, (*Acts* xxvii. 21.) It is the same word which the apostle uses in this passage, from which we may accurately obtain his meaning, if it is not allowed to have such an allusion. *What things were gain to me, these I counted loss*, ζημιαν,

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for Christ, i. e. I threw them away as mariners do their goods, on which they before set a value, lest they should endanger their lives.

No. 549.—iii. 12. *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*] *Doddridge* thus renders and paraphrases this last sentence—*for which also I am apprehended by Christ Jesus*, whose condescending hand graciously laid hold of me in my mad career, in so extraordinary a manner as you have often heard, and has introduced me into that blessed race in which I am now engaged. To this he adds in a note, that candidates in the Grecian games, especially when they first presented themselves, were often introduced by some person of established reputation, who, at the same time that he spoke as honourably as might be of his friend, urged him to acquit himself with the utmost vigour and resolution; and it is possible that this clause may allude to that circumstance. I conclude that even on this interpretation, it further expresses the sense the apostle had of his obligations to the condescension and grace of Christ, in pursuing and seizing him while he fled from him, and so engaging him to aspire to this crown of life.

No. 550.—iii. 14. *I press toward the mark for the prize of the high calling of God in Christ Jesus.*] Here is all along a beautiful allusion to the Olympic games, and especially the foot-races, which made the most celebrated part of them. The prize was placed in a very conspicuous situation, so that the competitors might be animated by having it always in their sight. The word βραβειον is considered by some as expressing the principal prize, whereas it is possible that some of the racers might come to the goal, and receive lower rewards.

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Doddridge says, that though such inferior prizes were common in funeral games, secondary prizes were not bestowed on the Olympic foot-race. (See WEST's *Dissert. on the Olympic Games*, p. 63.)

No. 551.—iii. 14. *The prize of the high calling of God in Christ Jesus.*] *L'Enfant* thinks the apostle compares our Lord to those who stood at the elevated place at the end of the course, calling the racers by their names, and encouraging them by holding out the crown to exert themselves with vigour.

No. 552.—iv. 3. *The book of life.*] This expression refers to the custom of those cities which had registers containing the names of all the citizens, from which the names of infamous persons were erased. Agreeable to this we read of names being blotted out of God's book. (*Rev.* iii. 5.) Those citizens who were orderly and obedient were continued on the roll, from whence they could easily obtain their title to all the immunities and privileges common to all the members of the city; and to be excluded from these was both disgraceful and injurious.

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No. 553.—COLOSSIANS ii. 14.

Blotting out the hand writing.

THE hand writing, χειρόγραφον, signifies a bill or bond, whereby a person binds himself to some payment or duty, and which stands in force against him till the obligation is discharged. In these words the apostle alludes to the different methods by which bonds formerly were cancelled: one was by blotting or crossing them out with a pen, and another was by striking a nail through them. In either of these cases the bond was rendered useless, and ceased to be valid. These circumstances the apostle applies to the death of Christ.

No. 554.—2 THESSALONIANS iii. 1.

That the word of the Lord may have free course and be glorified.

SOME think that these words allude to the applauses given to those who made a speedy progress in the races, which constituted so important a part of the Grecian games.

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No. 555.—2 TIMOTHY ii. 15.

Rightly dividing the word of truth.

It is possible that this is an allusion to what the Jewish high priest or Levite did in dissecting the victim and separating the parts in a proper manner, as some were to be laid on God's altar, and others to be given to those who were to share in the sacrifice; others think it refers to guiding a plough aright, in order to divide the clods in the most proper and effectual manner, and make strait furrows. But perhaps the metaphor may be taken from the distribution made by a steward, in delivering out to each person under his care, such things as his office and their necessities required.

Doddridge *in loc.*

No. 556.—ii. 19. *The foundation of God standeth sure, having this seal.*] Many critics have justly observed, that the word σφραγις often signifies an inscription, or the mark made by a seal, as well as the seal itself; and the expression is here used with peculiar propriety, in allusion to the custom of engraving upon some stones, laid in the foundation of buildings, the name of the person by whom, and the purposes for which the structure is raised; and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience of christians, than this double inscription.

No. 557.—ii. 26. *That they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*] In order to understand this beautiful

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image it is proper to observe that the word ανανηψωσιν signifies to awake from a deep sleep, or from a fit of intoxication, (ELSNER *in loc.*) and refers to an artifice of fowlers, to scatter seeds impregnated with some drugs, intended to lay birds asleep, that they may draw the net over them with the greater security. Dr. SHAW (*Travels*, p. 236.) mentions a method practised by the modern eastern fowlers of carrying before them a piece of painted canvass of the size of a door, by means of which they stupify or astonish their game, and thus easily destroy them.

No. 558.—TITUS ii. 5.

Keepers at home.

JEALOUSY is so common and powerful among the people of the East, that their wives are very much confined to their houses. RUSSELL informs us (*Hist. of Aleppo*, p. 113.) that "the Turks of Aleppo being very jealous, keep their women as much at home as they can, so that it is but seldom that they are allowed to visit each other. Necessity, however, obliges the husbands to suffer them to go often to the bagnio, and Mondays and Thursdays are a sort of licensed days for them to visit the tombs of their deceased relations, which furnishing them with an opportunity of walking abroad in the gardens or fields, they have so contrived that almost every Thursday in the spring bears the name of some particular sheik (or saint) whose tomb they must visit on that day. (Their cemeteries and gardens are out of their cities in common.) By this means the greatest part of the Turkish women of the city get abroad to breathe the fresh air at such seasons, unless confined,

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(as is not uncommon) to their houses, by order of the bashaw, and so deprived even of that little freedom which custom had procured them from their husbands." The prohibitions of the bashaws are designed, or pretended to be designed at least, to prevent the breach of chastity, for which these liberties of going abroad might be supposed to afford an opportunity. For the same reason it may be apprehended that St. Paul joins the being *chaste and keepers at home* together.

HARMER, vol. ii. p. 403.

No. 559.—iii. 5. *The washing of regeneration.*] As washing is an act whereby purification is effected and defilement is removed, it is a very proper word to express that divine change which is produced by regeneration, and when connected with the ancient and universal practice of washing new-born infants, gives peculiar energy to the conversation of Christ with Nicodemus on the subject of the new birth, as also to the phrase used by the apostle in this passage—*the washing of regeneration.*

Much attention was bestowed on the washing of infants. The Lacedæmonians, says *Plutarch*, in his *Life of Lycurgus*, washed the new-born infant in wine, meaning thereby to strengthen the infant. Generally, however, they washed the children in water, warmed perhaps in Greece, cold in Egypt. *Plautus*, in his *Amphytrion*, speaks of such a washing:

Postquam peperit pueros, lavare jussit, nos occepimus:
Sed puer ille quem ego lavi, ut magnus est, et multum valet!

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No. 560.—PHILEMON 19.

I Paul, have written it with mine own hand.

THESE words are to be explained by the Roman laws, by which it was enacted, that if any man write that he hath undertaken a debt, it is a solemn obligation upon him. Whatsoever is written as if it were done, seems, and is reputed to have been done. From hence it appears that a man is bound as much by his own hand, or confession under it, as if any other testimonies or proofs were against him of any fact or debt.

HAMMOND *in loc.*

No. 561.—HEBREWS iv. 13.

All things are naked and opened unto the eyes of him with whom we have to do.

IT has been well observed that these words contain a graceful allusion to the custom in sacrificing, of flaying off the skin from the victim and cutting it open, whereby all the vitals and inwards are exposed to full view: as γυμνος signifies what had no cover; and τετραχηλισμενος what had no concealment within.

DODDRIDGE *in loc.*

No. 562.—x. i. *For the law having a shadow of good things to come, and not the very image of the things.*] Here is an allusion to the different state of a painting,

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when the *first sketch* only is drawn, and when the piece is *finished;* or to the first sketch of a painting when compared with what is yet more expressive than even the completest painting, an exact image.

DODDRIDGE *in loc.*

No. 563.—x. 22. *Our bodies washed with pure water.*] Washings and purifications were very constantly performed by the Jews, and the people of the East in general. The water used on these occasions was required to be very pure, and was therefore fetched from fountains and rivers. The water of lakes or standing ponds was unfit for this purpose: so was also that of the purest stream if it had been a considerable time separated from its source. Hence *recens aqua*, fresh water, is applied to this use in *Virgil:*

> Occupat Æneas aditum, corpusque recenti
> Spargit aquâ.—
>
> Æn. vi. lin. 635.

The Jewish essenes made use of the purer sorts of water for cleansing, as we are informed by *Porphyry.* To this practice the apostle seems to allude in these words: and Ezekiel in like manner says, *then will I sprinkle clean water upon you, and ye shall be clean, (Ezek.* xxxvi. 25.) Sea water, on account of its saltness, was preferred to any other. Hence Aristeas reports concerning some of the Jews who lived near the sea, that every day before matins they used to wash their hands in the sea.

POTTER'S *Archæologia Græca*, vol. i. p. 222.

No. 564.—xi. 35. *Tortured.*] It does not seem to be determined whether the *torture* here spoken of was a mode of punishment distinct from others, or whether the term is not to be taken in a general sense for all kinds of capital punishment and violent death. *Doddridge* says the original word signifies a peculiar sort of torture,

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which was called that of the tympanum or drum, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain, when all the parts were on such a stretch.

No. 565.—xii. 1. *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*] *Capellus* thinks that the *cloud of witnesses* is an allusion to vast numbers of birds flying together like a cloud. (*Isaiah* lx. 8.) The word *witnesses* certainly refers to the Olympic race, where persons were appointed to stand at the mark, to observe who first came thither, and give evidence in favour of the conqueror, upon whom a crown was bestowed according to their testimony.

No. 566.—xii. 2. *Looking unto Jesus, the author and finisher of our faith.*] Some eminent writers are of opinion that Christ is called the *author and finisher of faith*, in allusion to the judges of the games, who set laws before the contenders, whereby they were to govern themselves, and then adjudged the crowns to the conquerors. Thus, says Mr. DUNLOP, (*Sermons*, vol. i. p. 309.) he eases us of our burdens, animates our faintness, retards the progress of our enemies, and at length will with his own hand set upon our heads that beautiful diadem which he hath purchased with his own blood.

No. 567.—xii. 3. *Consider him that endured such contradiction of sinners against himself.*] The original word ἀναλογισασθε, *consider*, is very emphatical. *Erasmus Schmidius* observes, that it is a metaphor taken from arithmetical and geometrical proportions, so that it signifies the great accuracy and exactness with which they

should consider the author and finisher of their faith, and especially the analogy between his case and their own.

No. 568.—xii. 4. *Ye have not yet resisted unto blood, striving against sin.*] It has been justly observed by several commentators, that there are many agonistical terms in this context. In the phrase before us there seems to be an allusion to the *pugiles*, or boxers, who fought erect, with their hands stretched out, and were often besmeared with blood. *Saurin* observes in his illustration of this text, (*Serm.* ix. p. 90.) that sometimes men were killed by the blows of the cæstus.

No. 569.—xii. 11. *The peaceable fruit of righteousness.*] This may possibly allude to the crown of *olive* given to the victor in the Olympic games, which was also an emblem of *peace*. The learned *Bos* would translate the word ειρηνικον, *pleasant, joyful*, it being usual to express pleasure and happiness by peace. *Wolfius* is of opinion, that the expression refers to that *peace with God* which we obtain by faith. (See *Curæ Philolog.* vol. iv. p. 783.)

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No. 570.—JAMES i. 14.

But every man is tempted, when he is drawn away of his own lust, and enticed.

THE original words have a singular beauty and eloquence, containing an allusion to the method of drawing fishes out of the water with a hook concealed under the bait, which they greedily devour.

DODDRIDGE *in loc.*

No. 571.—i. 27. *Pure and undefiled religion.*] Archbishop TILLOTSON (*Works*, vol. ii. p. 581.) has justly observed, that there seems here to be an allusion to the excellence of a precious stone, which consists much in its being καθαρα και αμιαντος, *clear* and without *flaw* or *cloud:* and surely no gem is so precious or ornamental as the lovely temper here described

No. 572.—ii. 2. *If there come unto your assembly a man with a gold ring.*] By the assembly here mentioned we are not to understand a congregation convened for public worship, as is commonly represented, but a court of judicature, in which men are too apt to favour the cause of the rich against the poor. The phrase, *sit thou under my footstool*, naturally refers to courts of justice, where the judge is commonly exalted upon a higher seat than the rest of the people. The apostle also says, that such a respect of persons as he here speaks of is contrary to the law, and that those who are guilty of it, *are convinced of the law as transgressors.* Now there was no divine law against distinction of places in wor-

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shipping assemblies, into those which were more or less honourable; this must therefore refer to the law of partiality in judgment. *Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty.* (*Levit.* xix. 15.) The Talmudists say it was a rule, that when a poor man and a rich man pleaded together in judgment, the rich should not be bid to sit down, and the poor to stand; but either both shall sit, or both shall stand. To this rule or custom the apostle seems to refer, when he insinuates a charge against them of saying to the rich man, *sit thou here in a good place, and to the poor, stand thou there.*

JENNINGS's *Jewish Antiquities*, vol. ii. p. 66.

No. 573.—v. 5. *Ye have nourished your hearts, as in a day of slaughter.*] Mr. BLACKWALL (*Sacred Classics*, vol. ii. p. 183.) in speaking of this passage says, "The ordinary reader cannot see the relation between a day of slaughter and such high indulgence and merriment. The ideas seem to be oddly put together; the pertinence of the passage may at least be doubted, and the grace of the metaphor is intirely lost. Εν ημερᾳ σφαγης might not improperly be rendered, *in a day*, or *time of public feasting*, or *feasting upon sacrifice*. It was the custom of all nations, in times of joy or happy success, first to offer some peculiar parts of the sacrifice by way of burnt-offering, in gratitude and acknowledgment to their gods, and then to entertain and feast themselves upon all the rest, prepared and dressed for them, with great freedom and gaiety of heart; and upon these occasions the people often ran into great disorders and indecencies, to which the apostle here alludes."

No. 574.—v. 14. *Anointing him with oil in the name of the Lord.*] "In Yemen, the anointing of the body is

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believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear so little clothing, are very liable to suffer. Oil, by closing up the pores of the skin, is supposed to prevent that too copious transpiration which enfeebles the frame; perhaps too, these Arabians think a glistering skin a beauty. When the intense heat comes in, they always anoint their bodies with oil. At *Sana*, all the Jews, and many of the Mahometans, have their bodies anointed whenever they find themselves indisposed." (NIEBUHR, vol. ii. p. 274.) This in some degree explains the direction of the apostle James, the meaning of which will be, to do that solemnly for the purpose of healing, which was often done medicinally; and accordingly we find *Solomon*, in many places of his Proverbs, speaking of administering ointment, which rejoices the heart, which may be a healing medicine to the navel, &c.

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No. 575.—1 PETER i. 5.

Kept by the power of God.

THE original word, φρουρουμενους, is very emphatical, and properly signifies being kept as in an impregnable garrison, secure from harm, under the observation of an all-seeing eye, and protection of an almighty hand.

No. 576.—ii. 4. *A living stone.*] By a metaphor taken from plants, which stick fast to their roots, and are nourished by juice ascending from them, stones which remain still in the quarry are said to be living. By this epithet here is meant the firmness of that thing which is signified by the name of a stone, for nothing is firmer than stones growing in a quarry, or cleaving fast to a rock by their roots. For this reason a steady and inflexible purpose of mind is compared by *Ovid* to such a stone, where he speaks of Anaxaretes:

> Durior et ferro, quod Noricus excoquit ignis,
> Et saxo quod adhuc vivum radice tenetur.
>
> Metam. 14.

No. 577.—v. 4. *Chief shepherd.*] In ancient times, when flocks and herds of cattle were very numerous, the care of them required the attention of many shepherds; and that every thing might be conducted with regularity, it was necessary that one should preside over the rest. This we find was customary; and hence, in 1 *Sam.* xxi. 7. we read that Doeg was the *chief of the herdsmen* that belonged to Saul; and in some curious remarks on the sheep-walks of Spain, published in the *Gentle-*

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man's Magazine for May, 1764, we are informed, that in this country (where it is not at all surprising to meet with eastern customs still preserved from the Moors) they have to this day, over each flock of sheep, a *chief shepherd*. "Ten thousand compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *præpositus* or the *chief shepherd* of the whole flock."

No. 578.—v. 8. *As a roaring lion.*] For the illustration of this passage it may be observed, that the roaring of the lion is in itself one of the most terrible sounds in nature; but it becomes still more dreadful, when it is known to be a sure prelude of destruction to whatever living creature comes in his way. Hence that question in *Amos* iii. 8. *the lion hath roared, who will not fear?* The lion does not usually set up his horrid roar till he beholds his prey, and is just going to seize it. (See *Bochart*, vol. ii. p. 729.)

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No. 579.—2 PETER i. 5.

And besides this, giving all diligence, add to your faith virtue.

DODDRIDGE thus paraphrases and explains this passage; *and for this purpose applying with all* possible *diligence*, as you have believed the gospel, be careful to accompany that belief with all the lovely train of attendant graces; *associate* as it were *to your faith*, *virtue*, true fortitude, and resolution of mind, which may enable you to break through that variety of dangers with which your faith may be attended. The word επιχορηγησατε, translated *add*, *associate*, properly signifies to *lead up*, as in dance, one of these virtues after another, which he mentions, in a beautiful and majestic order.

No. 580.—i. 20. *No prophecy of the scripture is of any private interpretation.*] The word επιλυσις seems to be agonistical, and signifies the starting, or watch-word, or sign, upon which the racers set out, or began their course. The place from whence they set out is called αφετηρια, where, when then they set out, they are said to be let loose, and this is literally επιλυεσθαι; to this is the sending of prophets here compared, who are said to run. (*Jer.* xxiii. 21. *Ezek.* xiii 6, 7.) *They ran, and I sent them not, i. e.* I gave them no watch-word to run, as in the Psalmist, *God gave the word, great was the company of preachers.* HAMMOND *in loc.*

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No. 581.—JUDE 4.

For there are certain men crept in unawares, who were before of old ordained to this condemnation.

THOSE who were summoned before the courts of judicature, were said to be προγεγραμμενοι εις κρισιν, because they were cited by posting up their names in some public place, and to these judgment was published or declared in writing. *Elsner* remarks, that the Greek writers apply the term προγεγραμμενους, to those whom the Romans called *proscriptos*, or proscribed, *i. e.* whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them. He says also, that those persons who are spoken of by St. Jude, as *before of old ordained to this condemnation*, must not only give an account to God for their crimes, and are liable to his judgment, but are *destined* to the punishment they deserve, as victims of the divine anger.

No. 582.—REVELATIONS i. 9.

I, John, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

THIS punishment, in the Roman law, is called *capitis diminutio*, because the person thus banished was disfranchised, and the city thereby lost an head. It succeeded in the room of that ancient punishment, *aquâ et igni interdicere*, whereby it was implied, that the man must, for his own defence, betake himself into banishment,

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when it became unlawful for any to accommodate him with lodging, diet, or any other necessary of life. But this banishing into islands was properly called *disportatio*, being accounted the worst kind of exile, whereby the criminal forfeited his estate, and being bound, and put on board ship, was, by public officers, transported to some certain island, (which none but the emperor himself might assign) there to be confined to perpetual banishment. The place to which St. John was carried was Patmos, a little island in the Archipelago, now called Palmosa, mountainous, but moderately fruitful, especially in wheat and pulse, though defective in other commodities. The whole circumference of the island is about thirty miles, and on one of the mountains stands a town of the same name, having on the top of it a monastry of Greek monks; and on the north side of the town the inhabitants by tradition shew an house in which the apocalypse was written, and, not far off, the cave where it was revealed, both places of great esteem and veneration with the Greeks and Latins.

WELLS's *Geography of the New Testament*, part ii. p. 128.

No. 583.—i. 16. *Out of his mouth went a sharp two-edged sword.*] The sword is sometimes used in a figurative and metaphorical sense in the scriptures. Thus the Psalmist says, speaking of his enemies, *that swords are in their lips (Psalm* lix. 7.); and it is said of our Lord, that *out of his mouth went a sharp two-edged sword.* This representation appears to correspond with the practice of some people with respect to this weapon. *Thevenot* has mentioned an incident which throws considerable light upon this point; he says, (part i. p. 229.) "The galliot being out a cruising, met with a Turkish galliot, and having laid her athwart hauze, met with a stout resistance. The Turks who were on board of her, *having*

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a naked sword between their teeth, and a musket in their hands, beat off their adversaries." How this naked sword was used in combat does not appear, but if this ever had been part of a military custom, the figure of a sword issuing from the mouth seems as if it might be justified by matter of fact; and this expression may rank among those which occurrent circumstances may have formed.

No. 584.—ii. 17. *A white stone.*] The stone here referred to is such an one as was used in popular judicature, or in elections, the custom being to give the votes in either of these by such stones. These were either white or black; the white was a token of absolution or approbation, the black of condemnation or rejection. There were judges in the agonistical games, who awarded the prizes to the conqueror by the use of these stones, a white one, with the name of the person and the value of the prize, being given to such as were victorious.

Ovid expressly mentions, that black and white stones were used to absolve or condemn persons at Argos.

> Mos erat antiquus, niveis atrisque lapillis,
> His damnare reos, illis absolvere culpâ.
> Metam. lib. xv. lin. 42.

No. 585.—ii. 17. *A new name written, which no man knoweth, saving he that receiveth it.*] *Doddridge* on this passage says, I have sometimes thought ο λαμβανων may signify *one that hath received it*, as it seems *a name* given to any person must be known to others, or it would be given in vain; and then it intimates, that honour should be conferred upon such an one, which shall only be known to the inhabitants of that world to which he shall be admitted, and who have already received it; otherwise it must refer to a custom which has sometimes prevailed among princes, of giving particular names,

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expressing familiarity and delight, to distinguished favourites, by which to call them in the greatest intimacy of converse, whether by discourse, or by letter, and which have not been communicated to others, or used by them at other times.

No. 586.—iii. 12. *I will write upon him the name of my God.*] Great numbers of inscriptions are yet remaining, brought from the Grecian cities of Europe and Asia, and some from islands in the neighbourhood of Patmos, in which the victories of eminent persons are commemorated. Some of these were placed *near* the temples of their deities, others were *in* the temples, to signify that they were put under their particular protection; upon these were inscribed the names of the deities, of the conquerors, and of the cities to which they belonged, and the names of the generals by whose conduct the victory was gained. Inscriptions also were sometimes placed upon pillars, to record the privileges granted to cities, and also the names of their benefactors.

No. 587.—iv. 4. *Round about the throne.*] The situation of the elders is agreeable to the ancient manner of sitting in council or consistory among the Jews. There is a representation of this in *Daniel* vii. 9. *I beheld till the seats or thrones were pitched*, not *thrown down*, as in our translation, *and the ancient of days did sit* in the midst of the other thrones, as the father or head of the consistory, *and the judgment was set*, (ver. 10.) that is, the whole sanhedrim; the rest of the elders were seated on those thrones which were round about, and the books were opened preparatory to the judicature.

HAMMOND *in loc.*

No. 588.—v. 8. *When he had taken the book.*] Some interpreters understand the delivering of this book into

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the hands of Christ, as an act of inauguration, or investiture, into his regal power and authority, and that many of the expressions here used are taken from the ceremonies of solemn investitures, in which there are several instances of its having been done by the delivery of a book.

No. 589.—v. 8. *Golden vials full of odours.*] Vials were of common use in the temple service, they were not like those small bottles which we now call by that name, but were like cups on a plate, in allusion to the censers of gold, in which the priests offered incense in the temple. These censers were a sort of cups, which, because of the heat of the fire burning the incense, were often put upon a plate or saucer. The common custom of drinking tea and other hot liquor out of a cup and saucer will shew the form of these censers.

LOWMAN *in loc.*

No. 590.—vi.] St. John evidently supposes paintings, or drawings, in that volume which he saw in the visions of God; the first figure being that of a man on a white horse, with a bow in his hand, &c. The eastern manuscripts are thus ornamented. *Olearius* (p. 638.) describing the library belonging to the famous sepulchre of Schich Sefi, says, that the manuscripts are all extremely well written, beautifully bound, and those of history illustrated with many representations in miniature. The more ancient books of the East are found to be beautified in this manner; for *Pococke* speaks in his travels of two manuscripts of the Pentateuch, one in the monastry of Patmos, the other belonging to the bishop of Smyrna, adorned with several paintings well executed for the time, one of which is supposed to be above 900 years old. HARMER, vol. ii. p. 181.

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No. 591.—vi. 8. *And I looked, and behold a pale horse, and his name that sat on him was death.*] It is not unlikely that the figures representing death and the grave might have their names expressed by some motto or inscription, as it was a thing so well known in the medals of these times to write the names *Pietas, Felicitas, Virtus, &c.* under the figures designed to represent them.

No. 592.—ix. 19. *For their power is in their mouth and their tails.*] The power in the mouth and in the tails, as serpents, is plainly an allusion to those serpents which are supposed to have two heads, one at each end of their body, as *Pliny* describes the *amphisbæna; geminum caput amphisbænæ, hoc est ad caput, et ad caudam, tanquam parum esset uno ore fundi venenum. (Hist. Nat.* lib. viii. cap. 23.) A proper representation of a furious and terrible invasion. LOWMAN *in loc.*

No. 593.—ix. 20. *They should not worship devils.*] Mr. *Ives*, in his travels through *Persia*, gives the following curious account of *devil-worship.* "These people (the *Sanjacks*, a nation inhabiting the country about *Mosul*, the ancient *Nineveh*) once professed christianity, then mahometanism, and last of all devilism. They say, it is true, that the devil has at present a quarrel with God, but the time will come, when the pride of his heart being subdued, he will make his submission to the Almighty; and, as the deity cannot be implacable, the devil will receive a full pardon for all his transgressions, and both he, and all those who paid him attention during his disgrace, will be admitted into the blessed mansions. This is the foundation of their hope, and this chance for heaven they esteem to be a better one, than that of trusting to their own merits, or the merits of the leader of any other religion whatsoever. The

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The person of the devil they look on as sacred, and when they affirm any thing solemnly, they do it by his name. All disrespectful expressions of him they would punish with death, did not the Turkish power prevent them. Whenever they speak of him, it is with the utmost respect; and they always put before his name a certain title corresponding to that of highness, or lord." (p. 318.) The *Benjans*, in the East Indies, (according to the Abbè *de Guyon*, in his history of that country) fill their temples or pagodas with his statues, designed in all the horrid extravagance of the Indian taste. The king of Calicut, in particular, has a pagoda wholly filled with the most frightful figures of the devil, which receives no other light than what proceeds from the gleam of a multitude of lamps. In the midst of this kind of cavern is a copper throne, whereon a devil formed of the same metal is seated, with a tiara of several rows on his head, three large horns, and four others that spring out of his forehead. He has a large gaping mouth, out of which come four teeth like the tusks of a boar. His chin is furnished with a long and hideous beard. He has a crooked nose, large squinting eyes, a face frightfully inflamed, fingers crooked like talons, and paws rather than feet. His breasts hang down upon his belly, where his hands are laid in a negligent posture; from his belly arises another head, uglier if possible than the first, with two horns, and a tongue hanging out prodigiously large, and behind him a tail like a cow's. On his tongue and in his hand there are two figures almost round, which the Indians say are souls that he is preparing to devour. (*Hist. of East Ind.* part. ii. c. 2. s. 1.)

No. 594.—xi. 3. *I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*] Sackcloth appears to have been made of hair, and as to its colour to

have been black, the scripture declaring that the sun became *black as sackcloth of hair.* (*Rev.* vi. 12.) The prophets wore it as a dress at particular times, and agreeable to that custom the two witnesses are to be *clothed in sackcloth.* It was used in these cases to express distress, and as a token of mourning; it appears also to have been employed to enwrap the dead, when about to be buried, so that its being worn by survivors was a kind of assimilation to the departed; and its being worn by penitents was an implied confession that their guilt exposed them to death. This may be gathered from an expression of *Chardin*, who says, Kel Anayet, the shah's buffoon, made a shop in the seraglio, which he filled with pieces of that coarse kind of stuff, of which winding-sheets for the dead are made. And again; the sufferers die by hundreds, wrapping cloth is doubled in price; however, in later ages, some eastern nations might bury in linen, yet others still retained the use of sackcloth for that purpose. (*Fragments Supplementary to Calmet's Dict.* No. 320.)

No. 595.—xii. 1. *And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.*] It was a well known custom, at the time of this prophecy, to represent the several virtues and public societies, by the figure of a woman in some peculiar dress, many of which are to be seen on the Roman coins; in particular *Salus*, the emblem of security and protection, is represented as a woman standing upon a globe, to represent the safety and security of the world under the emperor's care, as in a coin of Hadrian's; *globum pede calcans, significans se imperante, orbi salutem publicam datam.* The consecration of the Roman emperors is expressed in their coins by a moon and stars, as in two of *Faustina*, to express a degree of glory superior to any on earth. LOWMAN *in loc.*

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No. 596.—xiii. 17. *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*] Many learned men have thought these expressions relate to the manner in which Ptolemy Philopater persecuted the Jews. "He forbad any to enter into his palace, who did not sacrifice to the gods he worshipped, whereby he excluded the Jews all access to him, either to the suing to him for justice, or the obtaining of his protection, in what case soever they should stand in need of it. He ordered by another decree, that all of the Jewish nation that lived in Alexandria should be degraded from the first rank of citizens, of which they had always hitherto been from the first founding of the city, and be enrolled in the third rank among the common people of Egypt, and that all of them should come thus to be enrolled, and at the time of this enrollment have the mark of an ivy-leaf, the badge of the god Bacchus, by an hot iron impressed upon them; and that all those who should refuse to be thus enrolled, and to be stigmatized with this mark, should be slaves; and that if any of them should stand out against this decree, they should be put to death."

PRIDEAUX's *Connection*, part ii. lib. 2. ann. ante C. 216.

No. 597.—xvii. 5. *And upon her forehead was a name written, Mystery, Babylon the Great.*] It has been observed by interpreters, that lewd women were used to have their names written over their doors, and sometimes on their foreheads; and that criminals among the Romans had an inscription of their crimes carried before them. In the first sense, as Mr. Daubuz observes, this inscription will denote a public profession of what is signified by it, or a public patronage of idolatrous doctrines and worship. In the second sense, it will denote the crimes for which she is condemned, and was punished by the foregoing plagues. Mr. Waple thinks this in-

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scription is rather an allusion to the known inscription on the forehead of the high priest, Holiness to the Lord. Whereby is intimated, that this idolatrous persecuting government was an antichristian church, of a temper and spirit quite contrary to the true worship of the one true God. LOWMAN *in loc.*

No. 598.—xix. 10. *I fell at his feet to worship him.*] This appears to have been the act of homage usually paid to great men in the East, and which was now performed under impressions more solemn than those which were made by the presence of princes and kings. Mr. *Bruce* thus describes the ceremony now alluded to: "The next remarkable ceremony in which these two nations (of Persia and Abyssinia) agreed, is that of adoration, inviolably observed in Abyssinia to this day, as often as you enter the sovereign's presence. This is not only kneeling, but absolute prostration; you first fall upon your knees, then upon the palms of your hands, then incline your head and body till your forehead touches the ground, and, in case you have an answer to expect, you lie in that posture till the king, or somebody from him, desires you to rise." (*Travels*, vol. iii. p. 270.)

No. 599.—xxi. 2. *Prepared as a bride.*] In the East brides frequently change their dress, and are presented each time they do so to the bridegroom. *D'Arvieux* gives this account of the Arabs, (*Voy. dans la Pal.* p. 225.) "When the evening is come, the women present the bride to her future husband. The women who conduct her make him a compliment, who answers not a word, sitting perfectly still, with a grave and serious air. This ceremony is three times repeated the same evening; and whenever they change the bride's dress, they present her to the bridegroom, who receives her

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always with the same gravity. It is a sort of magnificence in the East, frequently to dress and undress the bride, and to cause her to wear in that same day all the clothes made up for her nuptials. The bridegroom's dress is also frequently changed for the same reason." An attention to this circumstance throws an energy into the words of St. John, when he speaks of the New Jerusalem coming down from God out of heaven, *prepared as a bride for her husband.*

HARMER, vol. ii. p. 122.

No. 600.—xxi. 19. *Foundations of the wall.*] "This is not only a description of what must be exceeding beautiful in its appearance, but is moreover manifestly corresponding with the mode of building amongst the ancient Romans, who, it is well known, constructed their walls from the bottom to the top with *alternate layers*, or rows of bricks, and of white stone, and sometimes of black flints. Each of these layers was always of a considerable thickness, or breadth; and whilst their different colours formed a beautiful appearance to the eye, and were a most elegant kind of ornament, this mode of placing materials of different dimensions and substance in alternate rows greatly strengthened the work."

KING'S *Morsels of Criticism*, vol. i. p. 67.

THE END.

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